

THE COVENANTS

THEIR MEDIATORS AND THE
SIN-OFFERINGS

By M.L. McPHAIL

CHICAGO

1909



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PREFACE.

The subject of the covenants, the mediatorship of our Lord Jesus Christ, and the relationship of the members of the Church to their Head and Master in the eternal purposes of God, are being widely studied and discussed among the friends, not only in this, but also in other lands. Indeed it seems to be the Lord's will at this time that the true teachings of the Bible on these subjects should be more clearly and fully understood and appreciated, for He has stirred up various Bible students, widely separated, to give these matters their special attention and study, such studying for the most part being done independently and without any knowledge that others were similarly engaged. And the conclusions reached by these students have been the same.

This tract is the result of the collaboration of a number of such Bible students, to whom the undersigned gratefully acknowledges his indebtedness for many valuable suggestions and for a large portion of what herein appears. To them also is he indebted for making possible, through their kind assistance, the publication of this tract. May the Lord greatly bless them for the pains they have taken, and as they study more and more the Word of the Lord, may His grace and love abound toward them richly, and may their love increase continually, not only for the Lord and his children, and for their beloved Saviour and Mediator, but also for all their fellow-men, members of the human family, and may they by their lives show forth that spirit of love and of self-sacrifice which the Master exemplified in his own life—the pattern for all who would follow in his steps.

This tract is sent forth in the hope that it may be the means of assisting some of the Lord's children in their search for further light on these subjects, and that it may aid in solving some of the perplexing questions which may have heretofore arisen in connection with these matters.

To all our readers we would say: Study these matters very carefully, without prejudice, with minds intent only upon knowing the truth, and we believe the blessing of the Lord will be with you abundantly. And when you have come to see the harmony of the views herein presented with the Scriptures, and to realize more than ever the great debt which we all owe to our Lord and Saviour Jesus Christ, may the Lord strengthen you for the tests which come upon all of the Lord's true children when they stand forth for the truth. May the loving care of our Father ever surround you, that you may finish your course with joy, and in due time be accepted in the Beloved.

Yours in the blessed service of our Redeemer,

M. L. McPHAIL,

706 W. 67th Boul'd.

Chicago, Ill.

Views on the Covenants, their Mediators, and the Sin-Offerings.

INTRODUCTION.

He who would rightly understand the Word of God must, in his studies of it, lay aside all prejudice, all preconceived views, in so far as possible; otherwise the words of Scripture often will be given a coloring, a meaning, not meant to be conveyed by the Lord, and types and hidden meanings will be found which were never designed by the Lord; as a result, the whole general view of the plans and purposes of God, and of various parts in particular, will be distorted and misunderstood. But he who, with mind and heart intent only upon knowing what the Lord's will is concerning himself and the other members of the human family, approaches the study of the Lord's Word without preconceived notions as to its teachings, will be rewarded richly; for the Father is ever pleased with those who strive to know Him better and to do His will more perfectly.

With the Protestant Reformation a great era of Bible study began. Brave men, fearless of what the consequences might be, boldly challenged many of the former views supposed to be taught by the Scriptures. Many errors were discarded as the result of such Bible studying. Unfortunately, however, around each prominent reformer there gathered a group of people who, without

deep study on their own part, accepted as truth that which such reformer set forth as truth. Thus they missed the blessing which comes to all who study the Bible independently, under the guidance of the Lord, and they also failed to detect such errors as were taught by the reformers.

In our own day the same tendency exists, namely, for a body of people to gather around the teachings of some man who is, or professes to be, a deep student of the Bible. And the same conditions arise—the teachings of such a man are accepted as being the truth, and all other views are held to be error, without a careful and serious and unbiased study of the Scriptures being made to ascertain what they really teach on the doctrines and points involved. And again, such people fail to get the blessing which comes only to those who, with minds and hearts unbiased, seek for the true understanding of God's Word, independently of what may have been previously taught.

We think the advice contained in the following extract from the tract "Protestants Awake" to be excellent on this point, and urge our readers to follow it in the consideration of the subjects discussed in this tract, and in the study of all other subjects pertaining to matters of faith and of religion:

"We exhort all of God's true Church—the one Church, which includes all consecrated believers—to awake to the principles of the Reformation, to a recognition of the *right of individual judgment* upon religious questions. . . . And be sure that you believe and confess nothing that you do not *understand* fully and clearly. . . . Require of all who shall attempt to teach in the name of the Lord, the exact words of the Lord or the Apostle which they claim support their teaching. *Get the chapter and verse and look the matter up for yourselves, critically examining the text and the context.* Weigh and test *every item* of teaching which you receive as your faith, REGARDLESS OF

HOW MUCH YOU ESTEEM THE PERSON WHO PRESENTS IT. We know that no fellow-mortal is infallible, and that God's word is THE ONLY STANDARD by which he wishes us to square and measure and build up our faith."

We trust that such will be the attitude of all who study this tract and who search the Scriptures on these matters in order to more perfectly understand the features of the Lord's plan herein set forth. Examine the Scriptures carefully, seeking to learn what were the thoughts which the Lord intended to be conveyed. Study over the context carefully, strive to grasp the thought of the writer; take the words of the Scriptures as they stand, and do not strive to make them fit in with some preconceived view, by changing the tenses of the verbs or by limiting the meaning of the words, unless the context warrants such action. By thus following the general line of argument in any particular portion of Scripture, and by noting the meaning of the words as used in such passages, a clearer and truer understanding of the teachings of the Bible will be reached. May all our readers seek and attain such freedom, which should be a part of that "liberty of the sons of God" of which the Apostle speaks!

OUR VIEWS BRIEFLY STATED.

In order that the reader may understand what we believe the Bible to teach regarding the subjects discussed in this tract, we will first state briefly our views.

We understand the Scriptures to teach that the Abrahamic Covenant, commonly called the Oath-bound Promise, was an unconditional promise made to Abraham by Jehovah, in which God promised Abraham that, because of his obedience in offering up his son Isaac, he would greatly bless him, and through his seed would bless all the families of the earth. God, when He made this promise or covenant, bound Himself by His oath to

fulfill it, but did not specify when that promise or covenant would be fulfilled, or just who the seed should be. We understand that God alone was bound by; and was under this covenant, and that no member of the human race was, or is, or could be under it.

The Law Covenant was an agreement made between God and the Jewish Nation, containing mutual promises and mutual conditions to be carried out by both God and the Jewish Nation. We understand that God used the Law Covenant as a means to point out to the Jews that by their own works they could not hope to gain life, and to point forward to Jesus Christ alone as the one through whom they might hope to obtain life and favor with God. We also believe that the Law Covenant was intended to be a type of the New Covenant.

The New Covenant, we understand the Scriptures to teach, is that arrangement or means by which God proposes to carry out the Unconditional, Oath-bound Promise made to Abraham; we understand that during this Gospel Age God is selecting the Seed of Abraham mentioned in the Abrahamic Covenant, this selection being made by and under the operation of the New Covenant, which was established by Jesus Christ and sealed by His blood, called the "blood of the New Covenant"; we believe that the blessings which have come to the members of the Church during the Gospel Age are the blessings of the New Covenant; that the members of the Church are under the New Covenant, and that Jesus Christ, the Mediator of the New Covenant, is the Mediator of the members of His Church.

We believe, further, that the Scriptures teach that the New Covenant will continue to operate in the Millennial Age, and that under it the blessing of all the families of the earth will take place, as promised in the Abrahamic Covenant to Abraham. We also believe that Jesus Christ alone is the Mediator of the New Covenant, and that the members of His Church are in no sense a part of the

Mediator, but that to them is given the privilege of proclaiming Him as the Mediator to all who are willing to accept Him as such.

We shall take up various points in connection with these subjects, and shall consider them at length, presenting the Scriptures on each point as the basis of our belief respecting them.

We trust that all earnest Bible students will carefully weigh each argument and will seek diligently to find out whether these things be so. "Prove all things, hold fast that which is good; Try the spirits (doctrines), whether they are of God." 1 Thess. 5: 21; 1 John 4: 1.

THE COVENANTS.

Let us first inquire, What is a covenant?

Scripture and the English language both use the word covenant in two ways. First, as signifying a promise. Second, as signifying an agreement. As an instance where the word is used in the Bible in the sense of a promise, we refer to Gen. 9: 9-11, where God, without any conditions, promised that "neither shall all flesh be cut off any more by the waters of a flood," etc. This is called "the everlasting covenant between God and every living creature of all flesh that is upon the earth," (Gen. 9: 16), although it is entirely unconditional, Jehovah alone being bound by or under it.

The Law Covenant is a good example of the use of the word covenant in the sense of an agreement. In law the word means "an agreement under seal," and of this kind was the Law Covenant, as an examination of Exod. 24: 3-8 will readily show, as will also Exod. 19: 3-8. The Apostle Paul, in Romans 10: 5, tells us of this agreement and its terms, briefly, saying, "Moses describes the righteousness which is of the Law [Covenant] that the man which doeth those things shall live by them."

WHAT IS MEANT BY BEING UNDER A COVENANT?

What does it mean to be under a covenant? This is a question the answer of which we must know, if we wish to ascertain, in the consideration of any covenant, whether or not we be under that covenant.

To be under a covenant means to be bound by the requirements or conditions of such covenant; it means that certain obligations or duties have been assumed by the party or parties to the covenant. As an example, see Romans 3:19: "Now we know that what things soever the Law [Covenant—Deut. 4:13] saith, it saith to them who are under the Law [Covenant]." We recognize that the Jews were under the Law Covenant because they had agreed to keep its requirements, or to do what "it saith," as set forth in Deut. 26:16-19.

As with the Law Covenant, so with other covenants; those who are *under* any covenant are such as are bound by the terms or conditions of such covenant, obligated to carry out certain requirements.

THE ABRAHAMIC COVENANT.

Let us now consider the Abrahamic Covenant or Promise; what it was, who were under it or bound by it, etc.

Some have supposed that the members of the Church of Christ are under the Abrahamic Covenant, and that as this covenant had no mediator, they therefore have no mediator; that is, that no mediator was necessary to stand between them and God to make peace between them and Him, to reconcile them to God. We believe this view to be very unscriptural, and will endeavor so to show in the following pages.

A certain amount of confusion has also arisen in the minds of some of the friends because of a failure to dis-

tinguish between the conditional covenants made with Abraham, as recorded in Gen. 12: 1-3, and Gen. 17: 1-13, which covenants were not confirmed with an oath, and the Unconditional or Oath-bound Covenant, or Promise, set forth in Gen. 22: 16-18, where we read:

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son;

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed my voice.*"

That *this* is the Oath-bound Promise or Covenant is shown by Heb. 6: 13-17:

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

And so, after he had patiently endured, he obtained the promise.

For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel confirmed it by an oath."

In Gal. 3: 18 we also read that "God gave it to Abraham by promise."

WHO WERE UNDER THE ABRAHAMIC COVENANT?

Keeping in mind that to be *under* a covenant means to be bound by its conditions or requirements, let us ask Do these, or any Scriptures, teach that Abraham was under this covenant? Was there anything required o

expected of him because of this covenant? Did he promise or agree to do anything in or under or because of this covenant? To these questions we are compelled by the Scriptures to answer that Abraham promised nothing, agreed to do nothing, accepted no conditions, bound himself in no way, in this covenant. The Scriptures nowhere teach or imply that Abraham was under this covenant, or that he was under obligations to do anything because of it, or that anything was expected or required of him because of it. Even a superficial examination of this covenant will show that it was an *unconditional promise*, there being no conditions imposed upon Abraham. We quote the following from "The Watch Tower," April 1, 1909, page 109, column 1, as agreeing with this view:

"The one [covenant] with Abraham was *unconditional*. God said: 'I will,' etc.; and although that was the Abrahamic covenant, Abraham was in no way obligated. . . . It was not Abraham's covenant, but God's entirely; and for this reason it had no *mediator*. . . . 'A mediator is not of one' (Gal. 3:20), or, not necessary where there was only one party contracting, as in the case of the Abrahamic Covenant."

Thus it is seen that it was not Abraham's covenant, and that Abraham was not a contracting party to the Abrahamic or Oath-bound Covenant or Promise, and was therefore not bound by it or under it.

For the same reason that Abraham was not, and could not be, under that covenant, neither Isaac, his son, nor Jesus Christ, nor any member of the Church, nor any member of the world, could be under that covenant or promise.

The only one obligated by the Abrahamic Covenant, under it, and bound by it, was God himself, He promising to bring about certain blessings, which He, by this covenant, and by His oath, was bound to fulfill.

Be it also noted that the Scriptures do not say that this covenant was made *with* Abraham, but rather that it was made *to* him, being a promise only, as' we read in Heb. 6: 13, "For when God *made promise to* Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

In view of the fact above noted, that there were *no* conditions attached to the Abrahamic Covenant, how then can it be claimed that the members of the Church are under it? The members of the Church *are* under various conditions or obligations, a few of which are expressed in the following Scriptures:

"Work out your own salvation with fear and trembling." Phil. 2: 12.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." I Cor. 9: 24.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 27, 33.

"If we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2: 12.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 17. See also Rev. 2: 10; 2 Pet. 1: 10; Matt. 7: 21; Gal. 6: 8-9.

"Who will render to every man according to his DEEDS. To them who by patient continuance in well DOING seek for glory and honour and immortality, eternal life." Rom. 2: 6-7.

"Take heed unto thyself, and unto the doctrine; *continue* in them: for in DOING this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 16.

"To him that *overcometh* will I grant to sit with

me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

See also Matt. 6:24-34; 1 John 2:15-17; 1 Pet. 2:21.

These and many other Scriptures clearly teach that there are certain conditions which must be fulfilled by the members of the Church, before they can receive the blessings promised by the Lord. But there are no conditions attached to the Abrahamic Covenant. Therefore, the members of the Church, being under certain conditions, cannot be under the Abrahamic Covenant, which has no conditions.

To add these conditions to the Oath-bound Promise and then to call them the Abrahamic Covenant is not only unscriptural but a disobedience to God and to His Word. In Gal. 3:15 the Apostle says, "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." We are told plainly by the Scriptures that God confirmed the Abrahamic Covenant, (Gal. 3:17), and no one has a right to add a single word or condition to it. Anyone so doing disobeys God.

The conditions set forth in the foregoing Scriptures as effecting the Church, are a part of the New Covenant, which we will consider more fully later.

It is true that Jesus Christ and the Church are called the Seed of Abraham, and heirs according to the promise (Gal. 3:29), but this is entirely different from being *under* the Abrahamic Covenant, or bound by it. Indeed, as just shown, there are no conditions to that covenant by which they could be bound. They are the seed mentioned in the promise, which seed God will use in the Millennial Age for the purpose of blessing the remainder of the world. The Church, however, could not even exist as the "Seed" until the provision for reconciling sinners had been accomplished through the New Cove-

nant, for the Church was to be selected from those justified ones who once were sinners but had been cleansed and rescued from that state by the blood of the New Covenant.

In view of the foregoing it will be readily seen that the thought held by some, that the Church has no mediator because it is under the Abrahamic Covenant, which had no mediator, is not a scriptural one, seeing that the Church is *not under the Abrahamic Covenant*.

Let it be also noted that the thought that we have no mediator because Abraham had none, would lead to the following propositions, which are just as valid as it is:

If we have no Mediator, because Abraham had none,
then we have no High Priest, because Abraham had
none;

we have no under-priests, because Abraham had
none;

we have no Tabernacle, because Abraham had
none;

we have no Advocate, because Abraham had
none;

we have no Intercessor, because Abraham had
none;

we have no Comforter, because Abraham had
none;

we have no Head, because Abraham had none;

we have no sacrifices offered for our sins, be-
cause Abraham had none.

But we have all these things. The theory, therefore, that because Abraham had no mediator we have none, *proves too much*, and must be rejected as not proven by the Scriptures, and as being contrary to them. All of the above enumerated blessings are part of the New Covenant, and if we have and enjoy them, we also have Jesus Christ as our mediator (Heb. 9: 15; 12: 24), as we shall prove later.

THE NEW COVENANT.

Let us now consider the New Covenant. The purpose of this covenant has been well expressed by Bro. Henninges, as follows:

"The New Covenant is the divinely appointed arrangement for the accomplishment of both parts of the Oath-bound Promise made to Abraham; (1) to the seed; (2) *through* the seed. Heb. 6:13, 14; Gen. 22:15-18.

(1). By means of the New Covenant, 'remission of sins' and imputation of righteousness are provided in the Gospel Age, in order that those receiving these benefits may thereby be made 'holy and acceptable' unto God. . . . Of these it is said, 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,' Gal. 3:29. Without these gracious New Covenant arrangements they . . . could not become joint-heirs with him of this first part of the oath-bound promise, which is *to* the Seed.

(2). By means of the New Covenant, this collective 'Seed,' having received its blessing, will bestow blessings upon all the families of the earth, granting to them in the Millennial Age the opportunity of 'remission of sins' and to attain actually to physical perfection, which is only imputed for sacrifice purposes in the Gospel Age, thus fulfilling the other part of the oath-bound promise that *through* the Seed all the families of the earth should be blessed. Zech. 13:1; Heb. 8:10-12; Rom. 8:19-21; Isa. 25:6-9; Jer. 12:14-17."

The New Covenant is stated in Jer. 31:27-34, as follows:

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

And it shall come to pass, that like as I have watched

over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge.

But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord;

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people.

And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

This covenant is also stated in Heb. 8:8-12:

"For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they con-

tinued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my Laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

For I will be merciful to their unrighteousness, and their iniquities will I remember no more."

And in Heb. 10: 12-18, thus:

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

From henceforth expecting till his enemies be made his footstool.

For by one offering he hath perfected forever them that are sanctified.

Whereof the Holy Spirit also is a witness to us: for after that he had said before,

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them:

And their sins and iniquities will I remember no more.

Now where remission of these is, there is no more offering for sin."

AFTER THOSE DAYS.

One difficulty which some find in these texts is in connection with the words "after those days," which are understood to mean "after the Gospel Age."

It is reasoned that if the "New Covenant" is to be made *after those days*, that is, after the Gospel Age, after the Church of the Firstborn is selected and glorified,

then of course the view that the members of the Church are beneficiaries of the New Covenant could not be true, and the New Covenant, as some teach, would be confined to the Millennial Age.

Some hold and teach that this reference is meant to apply only to Israel according to the flesh, and that Spiritual Israel is excluded.

But these difficulties, as we will find, are not because of anything in the text itself, but because of theories which have been entertained, and because of a failure to follow the example of the noble Bereans of old, who *searched*.

As will be readily seen, the key to a correct understanding of this text is found in the word "*make*."

Strong's Exhaustive Concordance of the Bible, under the heading, "Greek Dictionary of the New Testament," explains that the word *make* in this particular text means:—"complete entirely," "end," "finish." He also explains that the word in the Greek is a composition of two words, one of which he defines thus: "to end, to complete, to conclude, to accomplish, to make an end, to finish."

From this authority we conclude that the thought in this word "*make*" is that Jehovah will complete, finish or bring to a conclusion the [New] Covenant with the house of Israel; that as regards the Israel according to the flesh this covenant will be completed or made after the Gospel Age. The quotation in Hebrews 8:10 is from Jer. 31:27-34, which was uttered to the Israelites according to the flesh, and which must have a fulfillment to them. But this is not the full extent of the prophecy. It does not end, it does not reach fulfillment, in the Israel according to the flesh.

The prophecy also includes spiritual Israel, as we are informed by inspired authority, and it will not do to conclude that Heb. 8:10 refers only to the Israel according to the flesh and brush it aside as not applying to the members of the Church.

That this prophecy has an application to spiritual Israel is stated by no less an authority than the Apostle Paul and the Holy Spirit, as we read in Hebrews 10: 12-22:

"But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool: For by one offering he hath perfected forever them that are sanctified. *Whereof the Holy Spirit also is a witness to us:* for after that he had said before, This is the covenant that I will make with them, after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

In the above quotation, verse 16, we have the identical statement of this matter: "*this is the covenant that I will make with them after those days.*" The Apostle says the Holy Spirit is a witness of this fact unto us, the members of the Church.

It being thus plainly stated that "this covenant," the New Covenant, which he would make "after those days," *was made*, and that, as a result, we have now received "remission of sins," and have "therefore, brethren, boldness to enter into the holiest by the blood of Jesus," the "blood of the New Covenant," the "blood of the covenant whereby we are sanctified," what shall we say?

Is there any room to doubt that this covenant which was to be made *after those days* has actually been made

with us, the members of the Church? Surely there can be no doubt. We accept the Holy Spirit and the Apostle Paul as witnesses and the highest authority, and they have said that this covenant, made after those days, has been made with the members of the Church.

In harmony with this view we quote from Zion's Watch Tower of August 15, 1901, page 260:

"Continuing the same argument into the next chapter (Heb. 10:16), the apostle shows that THE WORK OF OUR LORD JESUS IN OFFERING UP HIMSELF, AS THE RANSOM PRICE FOR MANKIND, WAS SEALING THE NEW COVENANT, THE ANTI-TYPICAL COVENANT, which God had promised through Moses, and through all the prophets, saying, 'This is the covenant that I will make with them AFTER THOSE DAYS, saith the Lord.'"

INSTITUTION OF THE NEW COVENANT.

Let us now ask, When did the New Covenant go into effect, who established it, and who are under it?

In the Watch Tower for January 1st, 1907, page 8, bottom of second column, we read:

"The Law Covenant was added, and developed during the Jewish Age, the Jewish nation as a typical people of God under the Law Covenant, with Moses as its mediator, which was typical of the New Covenant, with Christ as its Mediator." Page 10, column 2, of same Tower: "Moses was the Mediator of the Law Covenant, which typified the New Covenant."

Watch Tower, January 1st, 1909, page 12, column 1: "This New Covenant is contrasted with the Law Covenant, and Christ, the Mediator of the New Covenant, is contrasted with Moses, the Mediator of the Law Covenant, showing that the New Covenant is better than the Law Covenant, because it has the better Mediator. (Heb. 8:6)."

We thus see that the Law Covenant is acknowledged to be a type of the New Covenant.

Let us now read from *Millennial Dawn*, Vol. II., page 174:

"When our Lord said that not one jot or tittle of the Law should pass away until fulfilled, he referred not only to the fulfilling of its covenant obligations for all under that Law Covenant, finishing its hold upon them, by meeting its demands against them in full with his own life, but he meant more than this: He meant, further, that all the blessings expressed in it typically would also be sure of fulfillment upon an anti-typical scale. In all the Jewish ceremonies God caused no type to be made which will prove meaningless, or pass unfulfilled; AND THE OBSERVANCE OF ALL TYPES WAS KEPT UP UNTIL THEIR FULFILLMENT AT LEAST BEGAN. ALL TYPES MUST BE CONTINUALLY REPEATED UNTIL THEIR ANTI-TYPES APPEAR; FOR THE KEEPING OF A TYPE IS NOT THE FULFILLING OF IT. THE FULFILLING IS REACHED WHERE THE TYPE CEASES, BEING DISPLACED BY THE REALITY, THE ANTI-TYPE."

If the above quotations be true, it is evident that the New Covenant, being the anti-type of the Law Covenant, must have begun to be fulfilled, must have begun to operate, at the time that the Law Covenant ceased. When was that? We reply that it is written that Jesus Christ blotted out the "handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2: 14. Again we read, Romans 10: 4, "For Christ is the end of the Law for righteousness to every one that believeth." See also Luke 16: 16: "The law [Covenant] and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it." John 1: 17:

"The Law was given by Moses, but grace and truth came by Jesus Christ." Romans 6:14: "Ye are not under the Law, but under grace." And Heb. 10:9: "Then said he, Lo, I come to do thy will, O God. He taketh away the first [the Law Covenant] that he may establish the second [the New Covenant]." In other words, He taketh away the type that he may establish the anti-type. And, in Dan. 9:27, we read: "And he [Jesus Christ] shall confirm [establish, make firm] the covenant [the New Covenant] with many for one week, [the three and one-half years of his ministry and the following three and one-half years, during which period the New Covenant was becoming firmly established in the hearts and minds of the early church]: and in the midst of the week he shall cause the sacrifice [of the Law Covenant] and the oblation to cease, and for the overspreading of abominations he shall make it desolate," etc. Also, we read in 2 Cor. 3:11, 13, that the Law Covenant was "done away," "abolished." Finally, we read in Millennial Dawn, Vol. 5, pages 439-440 [426, later edition]: "There [at the baptism of Jesus] was fulfilled, as the Apostle points out, the prophecy of old, 'Lo I come (in the volume of the book it is written of me) to do thy will, O God.' He had come to do the will of God, to offer the sacrifice for sins, and hence he had not previously offered it. In that act of his consecration he presented himself a living sacrifice to God's service, even unto death. MARK THAT AT THIS PARTICULAR POINT THE APOSTLE SAYS HE SET ASIDE THE TYPICAL LAW COVENANT SACRIFICES THAT HE MIGHT ESTABLISH THE SECOND, THE ANTI-TYPICAL, THE REAL SACRIFICE FOR SINS, HIS OWN SACRIFICE, HIS OWN DEATH, AS THE SEALING OF THE NEW COVENANT BETWEEN GOD AND MEN, BY HIMSELF, THE MEDIATOR OF THE NEW COVENANT. AND OUR TEXT TELLS US THE

SAME THING, THAT IT WAS THE 'MAN CHRIST JESUS WHO GAVE HIMSELF A RANSOM FOR ALL.'"

We quote also from Zion's Watch Tower, 1896, page 212:

"ALL THE TYPICAL THINGS OF THE PAST FIND ANTITYPES UNDER THE NEW COVENANT."

"CORNELIUS WAS ACCEPTED UNDER THE NEW COVENANT."

If Cornelius was accepted under the New Covenant, the New Covenant must have been in operation in Cornelius' day.

Evidently, therefore, the Law Covenant ceased at the first advent of Jesus Christ, and evidently, therefore, at that time the New Covenant began to operate, in accordance with the above quotations from the Scripture, the Watch Tower, and Millennial Dawn, volume II.

We also learn from other scriptures *when* the New Covenant was established and became operative, as it is written in Heb. 8:6: "But now [the first having been taken away] hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which WAS ESTABLISHED upon better promises." The Diaglott renders this verse thus: "But now he has obtained a superior service, even by so much as he is the Mediator of a Better Covenant, which HAS BEEN INSTITUTED on better promises."

Notice that the Apostle tells us that the better covenant, of which Jesus is the Mediator, WAS *established*, not "is going to be" established in the Millennial Age, as some teach.

To establish means to settle or fix firmly, to confirm, to make sure, to ordain permanently and with authority.

To institute means to set up, to establish, to ordain, to put in force.

The word in the Greek here is *nomotheteo*, which is

defined in Prof. Robert Young's Analytical Concordance, "To appoint a Law," and in Robinson's Greek Lexicon, "To settle as Law." Green's Greek-English Lexicon says of the word, "To be enacted, to constitute, as law." The Diaglott rendering is also very significant.

Thus we see that the New Covenant *has been confirmed, ratified, ordained permanently and with authority, put in force, put in operation, established as a law*, by Jesus Christ our Mediator, during his first advent.

In Heb. 12:22-25 we have additional evidence, as it is here recorded that we "are come unto Mount Sion . . . and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

Instead of taking the Apostle at his word; believing what he says, that "*ye are come*," we are asked to believe that it means "*ye are coming*"; that is, we have not yet arrived, or reached the destination, and the Mediator. "*Ye have approached*," (the rendering of the Diaglott), means, according to that view, *you are approaching*. If anyone does not wish to accept what the Apostle has written, such an one would better let his words alone, instead of wresting them by giving them false interpretations.

The "*blood of sprinkling*" is an allusion to the sprinkling of the blood of the covenant sacrifices upon the people when that covenant was made upon Mt. Sinai. As we read: "And Moses took the blood and sprinkled it on the people and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." Exod. 24:8.

The Apostle gives us to understand that the anti-typical sprinkling of the anti-typical covenant had begun

in his day to all who came to Jesus the Mediator of the New Covenant. And he tells us to be sure to not turn away from *OUR* Mediator, Jesus. As many of the Jews turned away from their mediator, Moses, and did not escape, but were destroyed in the wilderness, so we are warned that if we turn away from *OUR* Mediator, Jesus, we will not escape the wrath of God. "He that despised Moses' Law [Covenant] died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the [New] Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10: 28, 29.

In the Watch Tower of July 1, 1898, page 198-199, we read as follows:

"The Apostle assures us that this New Covenant could only go into force, could only become operative toward us, by virtue of the atoning sacrifice which the Father designed, and which the Lord Jesus joyfully and obediently fulfilled. He assures us, and so also does our Lord Jesus, that *the death of Christ sealed or ratified or made binding and complete this New Covenant*, between God and man, of which Jesus is the Mediator. Thus our Lord himself, when speaking of his death, symbolized by the cup, said, 'This is the blood of the New Covenant shed for many for (in order to) the remission of sins.' Sins could not be remitted except as justice would first be met, and the one who met the claims of justice on behalf of the sinner would be the one who would have the right to remit the sinner's guilt, and thus to be the Mediator between Justice and the sinner.

The Apostle Paul gives us the same view of the matter, saying that 'the blood (death, sacrifice) cleanseth us' and *for this cause* he is the Mediator of

the New Covenant: that by means of *death for the redemption* of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance. (Heb. 9: 14, 15.) We see, then, that *since Calvary*, since the sealing of the New Covenant with the blood of the Mediator, since *that New Covenant was thus ratified or made effective*, the *triumph of love and mercy* over justice, and the sentence of death originally inflicted, has been a fact. And since the offence and the sentence were of one man, and rested upon the many through him, even upon all his posterity, so likewise the New Covenant is by the one man, Christ Jesus, and is applicable to not only the first offence committed in Eden, but applicable to all the 'many offences' since *committed because of weakness* and depravity, introduced by the one transgression.—Rom. 5: 12, 15-21.

But while the New Covenant is thus *for Adam* and all his posterity, nevertheless there are *conditions* attached to this Covenant, *which limit its action*.

(1) Faith in it—and acceptance of its provisions or demands: and this implies a knowledge of the covenant conditions, for no man can either accept or reject that of which he has no knowledge, as the Apostle says, 'How shall they believe on him of whom they have not heard?'

(2) Obedience, as the result of faith, is required to the extent of ability—obedience to the law of the New Covenant.

These two steps, (1) Faith, and (2) Obedience, were illustrated in typical Israel, and in the institution of their typical covenants, at the hands of their typical mediator, and with the blood of their typical sacrifice for sins. The Lord made known to Israel his covenant, and they assented thereto, and said, 'All of these things will we do,' accepting Moses also as their mediator.

This was the first step, corresponding with us to the step of faith and justification through faith. Then Moses took the blood of the sacrifice of atonement,—the blood of their covenant, and sprinkled it upon the book; i.e., upon the tables of the law, as representing God and his Word, the law or basis of his covenant with them, which they were to observe and obey. Moreover, he sprinkled also all the people with that blood, saying, 'This is the covenant which God hath enjoined upon you.' This was not a meaningless performance. The moment the drop of blood touched the Israelite, it meant *that the covenant was in operation, in full force and power, on him and toward him*; that God was bound to him by the covenant, and he was bound to God by the covenant. So likewise in the anti-type, after we have heard, known, and have exercised faith, then the Lord requires that if we are in harmony with him, and desire to enter into this new covenant, we shall take our position with those who receive the blood of sprinkling, that speaketh better things for us than any typical blood, and that by receiving this blood of sprinkling we shall not only be justified from our past sins, but thereby also we shall recognize ourselves as henceforth bounden, obligated, covenanted to the Lord, as his people.—1 Pet. 1: 2.

Moreover, as Israel was bound by that covenant to the law of God, as promulgated by their mediator, Moses, so *we spiritual Israelites, who have fully entered the New Covenant relationship, and who have had the seal of the New Covenant, the blood of Christ, put upon us, are thereby bound to all the terms and conditions of that new covenant,—to its obligations as well as to its blessings: and these obligations are expressed in the law of the New Covenant, promulgated by the mediator of the new covenant, namely the royal law of Love.*"

ABLE MINISTERS OF THE NEW COVENANT.

As additional evidence that the New Covenant was established by our Lord Jesus Christ at his first advent, let us notice the following words of the Apostle Paul: "Who also HATH MADE us able ministers of the New testament [covenant]." 2 Cor. 3: 6.

That this ministry was a work that the Apostle was performing at that time is shown by many verses of Scripture, notably the following:

"Who then is Paul, and who is Apollos, but ministers by whom [by whose work of ministry] ye believed, even as the Lord gave to every man?" 1 Cor. 3: 5.

"Therefore seeing we HAVE this ministry, as we have received mercy, we faint not." 2 Cor. 4: 1.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and HATH GIVEN to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and HATH COMMITTED unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 18-20.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, FOR THE WORK OF THE MINISTRY, for the edifying of the body of Christ: TILL we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 11-13.

"And I thank Christ Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry." 1 Tim. 1: 12.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my

course with joy, and the MINISTRY which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 24.

Now the Gospel of the grace of God, the proclamation of which constituted the ministry of the Apostle, was the good news that through the blood of Jesus Christ was forgiveness of sins, to all that believe. And this brings to mind Matt. 26: 28, where our Lord says, "For this is *my* blood of the [new] testament [covenant] which is shed for many FOR THE REMISSION OF SINS." Thus it will be seen that the ministry of the Apostle was the ministry of the New Covenant, the "ministry of reconciliation," and that the New Covenant was in operation in his day.

JESUS CHRIST THE MEDIATOR OF THE CHURCH.

The foregoing is sufficient to prove that the New Covenant was established by our Lord Jesus Christ at his first advent. We will bring out this point more strongly later on in our consideration of these subjects. Let us now, however, take up and consider what to us seems to be the most vital, the most important, feature in connection with the New Covenant; we refer to its Mediator, and the supposition that the members of the Church have no mediator, and needed none to bring them into harmony with God.

In this connection please note the following extract from the Souvenir Report of the Watch Tower Bible and Tract Society Convention, 1907, Part II., Niagara Falls, Page 69, Col. 2:

Question put to the editor of Zion's Watch Tower: "Do we as individuals need Christ as our Mediator before we become members of His Body?"

Answer by editor: "I answer that if we had needed Christ as a Mediator, then God would have provided

Him as a mediator, and the fact that God did not provide Him as our mediator proves that we do not need Him as such. . . . We are under the original covenant, which required no mediator. The Church does not need a mediator. What does it need? Can they come direct to the Father? No. Well, what do they need? They need just what the Scriptures tell us we have—an advocate with the Father."

Let us now ascertain the meaning of the word "Mediator."

MEDIATOR. "Anyone that stands or goes between; especially one who interposes between parties at variance in order to reconcile them."—Standard Dictionary.

Thayer, in his Greek-English Lexicon of the New Testament, defines the Greek word "mesitas" which is translated "Mediator," as follows: "One who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant. Christ is called Mediator between God and men, since he interposed by his death and restored the harmony between God and man, which human sin had broken."

Albert Barnes, author of Barnes' Notes, defines the word as follows: "The word 'Mediator' means properly one who intervenes between two parties, either as an interpreter or internuncius, or as an intercessor or reconciler."

Editor of Zion's Watch Tower: In issue of Jan. 1, 1907, page 8: "A mediator is one who interposes between two persons who are at variance, with a view to reconciling them."

Accepting these definitions as correct, let us note what the Scriptures teach as to the relationship between God and the members of the body of Christ, the Church, before they become such, and let us specially notice whether such persons are said to be at variance to God at that time or not, and whether or not they were in

need of reconciliation or mediation. If they were at variance to God, and if they needed reconciliation to Him, then, according to the above definitions, anyone who brought about such reconciliation must be a mediator, their mediator, a mediator between God and men.

Romans 3:10, "As it is written, There is *none* righteous, no, not one."

Romans 3:23, "For *all have sinned* and come short of the glory of God."

Romans 5:6, "For when *we* were yet without strength, in due time Christ died for the *ungodly*."

Romans 5:8, "But God commendeth his love toward *us*, in that, while *we* were yet *sinners*, Christ died for us."

Romans 5:10, "For if, when *we were enemies*, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all have sinned*."

Romans 5:19, "For as by one man's disobedience *many were made sinners*, so by the obedience of one shall many be made righteous."

Col. 1:21, "And *you* that were sometime *alienated*, and *enemies in your mind* by wicked works, yet now hath he reconciled."

1 Pet. 2:9, 10, "Who hath called you out of *darkness* into his marvellous light; which in times past were *not* a people, but are now the people of God; which had *not obtained mercy*, but now have obtained mercy."

Eph. 1:7, "In whom we have redemption through his blood, *the forgiveness of sins*, according to the riches of his grace."

Eph. 2:1-5, "And you hath he quickened who were *dead in trespasses and sins*; wherein in time past ye walked *according to the course of this world*, according

to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also WE ALL HAD OUR CONVERSATION IN TIMES PAST IN THE LUSTS OF OUR FLESH, FULFILLING THE DESIRES OF THE FLESH AND OF THE MIND; AND WERE BY NATURE THE CHILDREN OF WRATH, EVEN AS OTHERS. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were DEAD IN SINS, hath quickened us together with Christ."

We wish to emphasize very strongly the above quotation from Ephesians, on account of the following statement appearing in the February 15, 1909, issue of the Watch Tower, page 63:

"But does not the Apostle say that some who had become saints had been liars and abominable persons, 'alienated and enemies in their mind by wicked works,' and could the world be worse than this description? (Col. 1:21.) We answer, so far as works are concerned, and the divine standards, Yes, 'that every mouth may be stopped, and all the world may become guilty before God,' both Jews and Gentiles. (Rom. 3:19.) But such as at heart were not opposed to the light and Truth had a different standing in the Divine estimation. Through ignorance and weaknesses they were like the whole world, yet in other respects they were very different and differently estimated by the Lord. These, because of the *right-heartedness*, were blessed in being drawn to Christ by the Father, that they might be justified by faith in the precious blood. . . ."

In reply to this we offer the following quotation from Zion's Watch Tower, April 1, 1898, page 104, col. 2:

"To plead that we are not wholly bad, corrupt, or even that we are not so bad as some others, is to admit our imperfection, and hence to prove the *hopelessness*

of our case except as divine grace *intervenes* to help us."

We also fail to understand how persons who were "*enemies in their minds* by wicked works" could be right at heart. The word of God clearly teaches that a wicked work is an expression of a wicked heart. Take the following Scriptures as proof:

Matt. 7: 16-20, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

Matt. 12: 33, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit."

Matt. 12: 35, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."

These verses show the inseparable connection between men's hearts and their works. If the work be wicked it is because the heart is wicked.

Our Lord and the wise man compare the heart to a reservoir, and just as it is the reservoir that determines the quality of water that runs through the pipes, so it is the heart that determines the quality of a man's works. If the reservoir be corrupt and impure the stream must inevitably be so, and as men's hearts are, so are their works. Our Lord says (Matt. 15: 19), "*For out of the heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies," and Solomon says: "Keep thy heart with all diligence, for out of it are the issues of life."

So we see that whatever in the doings of men is

good or bad issues from their hearts. Their works are but streams—sweet or bitter, clear or foul, according to the tincture they receive at those inward sources of good or evil inclinations, of true or false judgments, of pure or corrupt intentions. The one is the index of the other. The stream corresponds to the hidden spring and tells us what are its qualities. The heart lies at the bottom of all our actions and is the primary source of everything that is worthy of praise or blame in us. It is the source of everything that is good or bad in us. All our goodness and all our badness proceeds from the heart. So when the Apostle says that they were *enemies in their minds* by wicked works he meant that *their hearts were wicked*.

We cannot but ask, whether people "dead in sins," "children of wrath," etc., were right-hearted?

But whether right-hearted or not, they needed reconciliation, and got it, as will be shown a little further on, and reconciliation is effected by mediation, and if they were reconciled they must have had a mediator.

Let us now resume Scripture references, noting especially what the verses imply as to the condition of the hearts of the persons referred to:

Eph. 2: 11-16, "Wherefore, remember that ye being in times past Gentiles in the flesh . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope*, and *without God* in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Eph. 2: 19, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Eph. 5: 8, "For ye were sometimes darkness, but now are ye light in the Lord."

Col. 3: 5-9, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things sake the wrath of God cometh on the children of disobedience. IN THE WHICH YE ALSO WALKED SOMETIME, WHEN YE LIVED IN THEM. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds."

1 Tim. 1: 13, Paul says of himself: "Who was before a blasphemer; and a persecuter, and injurious."

Titus 3: 3, Paul here said: "For we ourselves were sometimes foolish, disobedient, deceived, serving DIVERS LUSTS AND PLEASURES, LIVING IN MALICE AND ENVY, HATEFUL, AND HATING ONE ANOTHER."

Was *that* the right-heartedness which did not require a mediator?

1 Peter 4: 3, "For the time past of our life may suffice us to have wrought the will of the Gentiles, WHEN WE WALKED IN LASCIVIOUSNESS, LUSTS, EXCESS OF WINE, REVELLINGS, BANQUETTINGS, AND ABOMINABLE IDOLATRIES."

Was *THAT* the right-heartedness which did not require a Mediator?

Rom. 6: 17, 19, 20, "But God be thanked, that ye were the *servants of sin*, but ye have obeyed from the heart that form of doctrine which was delivered you. AS YE HAVE YIELDED YOUR MEMBERS

SERVANTS TO UNCLEANNESS AND TO INIQUITY UNTO INIQUITY; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free as to righteousness."

Was THAT the right-heartedness which did not require a Mediator?

Romans 7:5, "For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death."

1 Cor. 6:8-11, "Nay, ye do wrong, and *defraud*, and that *your brethren*. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. AND SUCH WERE SOME OF YOU."

We are constrained to ask again if persons who did such evil things could be called "right-hearted," or could be said to be in no need of reconciliation to God, in no need of a mediator to stand between them and God and make peace for them?

The above verses of Scripture were addressed to, and were applied to, persons who at that time were members of the Church, of the Seed of Abraham, members of the body of Christ, and heirs according to the promise, and these verses describe their condition previous to their acceptance of Christ, before they were reconciled to God by Him.

Briefly stated, their condition at that time was as follows:

Sinners.....Rom. 5:8, 12, 19; 3:23; 6:17;

Eph. 1:7; 2:1, 4

Enemies.....Rom. 5:10; Col. 1:21

Unreconciled to God.....Rom. 5:10; Col. 1:20

Unsaved.....	Rom. 5:10
Without strength.....	Rom. 5:6
Ungodly.....	Rom. 5:6
Sentenced to Death.....	Rom. 5:12
Unrighteous.....	Rom. 3:10
Alienated.....	Col. 1:21; Eph. 2:13
Wicked.....	Col. 1:21
In darkness.....	1 Pet. 2:9
Had not obtained mercy.....	1 Pet. 2:10
Sins unforgiven.....	Eph. 1:7
Fornicators.....	1 Cor. 6:9
Idolators.....	1 Cor. 6:9
Effeminate.....	1 Cor. 6:9
Abusers of themselves with mankind.....	1 Cor. 6:9
Thieves.....	1 Cor. 6:10
Covetous.....	1 Cor. 6:10
Drunkards.....	1 Cor. 6:10
Revilers.....	1 Cor. 6:10
Extortioners.....	1 Cor. 6:10
Dead in trespasses and sins.....	Eph. 2:1, 4
Worldly in every respect.....	Eph. 2:1-5; Col. 3:5-9;
Titus 3:3; 1 Pet. 4:3; Rom. 6:17, 19, 20	
Children of Wrath.....	Eph. 2:13
Without Christ.....	Eph. 2:12
Without God.....	Eph. 2:12
Without Hope.....	Eph. 2:12
Strangers.....	Eph. 2:13, 19
Far off.....	Eph. 2:13
In Darkness.....	Eph. 5:8

Yet in spite of these scriptures, we are asked to believe that these people needed no mediator to bring them back into harmony with God, but that they were friends of God, although "*enemies through wicked works.*"

If these sinners, enemies, wicked people, unrighteous, etc., could become saints, members of the Church, joint-heirs with Jesus Christ, without a mediator, why cannot

the world, in the Millennial Age, attain to human perfection and obedience to God without a mediator, seeing that these persons described above were in exactly the same condition as the world is now in, according to the scriptures? Indeed, it would seem that it would be easier for the world to do so in the Millennial Age, in view of the fact that Satan is to be bound, and conditions then will be in every way more favorable than now. If any member of this sinful, degraded race can be accepted by God without a Mediator, why is a mediator needed at all; why cannot all be accepted in the same way?

Having seen in the scriptures above quoted that the members of the Church, before accepting Christ, were at variance to God, let us now note that they have become reconciled to God, and that the reconciliation was effected through Jesus Christ. Thus we will see that Jesus Christ interposed between God and those who are now members of the Church, "with a view to reconciling them," and that he DID reconcile them, and that, therefore, according to the definitions given above, and the definitions of others, CHRIST WAS THEIR MEDIATOR.

Rom. 5:10, "When we were enemies, we were reconciled to God BY THE DEATH OF HIS SON."

2 Cor. 5:18-19, "And all things are of God, who hath RECONCILED US TO HIMSELF BY JESUS CHRIST, and hath given to us the ministry of reconciliation. To wit, that God was IN CHRIST, RECONCILING the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Col. 1:21-22, "And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he RECONCILED IN THE BODY OF HIS FLESH THROUGH DEATH, to present you holy and unblameable and unreprouceable in his sight."

Rom. 5:11, "And not only so, but we also joy in God through our LORD JESUS CHRIST, BY WHOM

WE HAVE NOW RECEIVED THE ATONEMENT (literally, "The Reconciliation")."

Many other verses show that we have obtained peace with God through Christ Jesus, reconciliation through him, after having been out of harmony with God, "at variance" to him.

Thus we see from the Scriptures that Jesus Christ did effect reconciliation between God and the members of the Church at a time when they were at variance, and that he was, therefore, the MEDIATOR OF THE CHURCH, and of us, the members of the Church.

All attempts to approach God without a mediator are an insult—both to the Father and to the Son. "No man cometh unto the Father but *by me*." (John 14:6.) "Come unto God *by him*." (Heb. 7:25.) "Whatsoever ye ask the Father in *my name*." (John 16:23.) "For *through him* we both have access by one spirit unto the Father." (Eph. 2:18.) "I thank my God *through Jesus Christ*." (Rom. 1:8.)

No man ever did or ever will find acceptance with God who rejects the mediation of Jesus Christ. No man ever came to the Father except by the Mediator, Jesus. No mediator means no atonement, because it is the mediator that effects the atonement. To reject the mediator is to reject Jesus and his atoning work, as the Editor of Zion's Watch Tower clearly states. We quote from the Watch Tower, page 260, issue of August 15, 1901:

"Continuing the same line of thought, viz., a comparison of the two mediators, and the two covenants, the apostle draws to our attention the fact that Israel could not endure the terrible manifestations of divine power and justice at Mt. Sinai, although they were only typical; and that as the typical Israelites needed and desired to be dealt with representatively instead of directly, through a mediator and not personally,—to be in the hands of the mediator, and not in the hands of God—so, says the apostle, in respect to the New Cove-

nant, and in respect to those who have apprehended that IT WAS SEALED WITH THE BLOOD OF CHRIST, AND THAT IT IS IN OPERATION NOW, AND THAT WE HAVE THE BENEFITS OF IT CONFERRED UPON US. IF WE SHOULD REPUDIATE THIS NEW COVENANT IT WOULD MEAN THAT WE WOULD THEREBY REPUDIATE CHRIST, AS OUR MEDIATOR, AND WOULD FALL INTO THE HANDS OF THE LIVING GOD, TO BE DEALT WITH DIRECTLY BY HIM, AND THAT WITHOUT MERCY. The apostle clinches his argument by saying, 'It is a fearful thing to fall into the hands of the living God.'—Heb. 10:31.

"It would be a fearful thing to fall into the hands of the living God, not because God is unjust, but because he is just; and because we are imperfect, and therefore could not hope to meet the requirements of the Law of absolute justice. Divine justice would be to us as a consuming fire, destroying us, because we could not comply with its requirements. IT IS FOR THIS REASON THAT GOD HAS APPOINTED FOR US A COVENANT OF MERCY, OF WHICH JESUS IS THE GREAT PROPHET AND MEDIATOR. GOD HAVING APPOINTED THIS ONE CHANNEL OF MERCY IT IS FOR US TO ACCEPT IT AS HE PROFFERS IT, OR, REJECTING IT, TO FALL INTO THE HANDS OF JUSTICE AND TO MEET OUR DESERTS, UTTER DESTRUCTION. THOSE WHO REJECT CHRIST, THE MEDIATOR OF THE NEW COVENANT, WILL SUFFER MORE THAN THOSE WHO REJECTED THE TYPICAL MEDIATOR, MOSES; FOR THE LATTER LOST MERELY THE PRESENT LIFE, BUT WILL HAVE SHARE IN THE RESTITUTION BLESSINGS OF THE NEXT AGE; WHILE ALL WHO INTELLI-

GENTLY AND WILLFULLY REJECT THE MEDIATOR OF THE NEW COVENANT WILL DIE THE SECOND DEATH. This is in full accord with the statement of our text, 'The soul that will not hear [obey] that Prophet shall be destroyed from among the people.' "

Watch Tower of April 1, 1898, page 105, col. 1 :

"And even after we have received Christ and God's grace in him, and are no longer recognized as strangers, aliens to God, but sons, as servants of righteousness, and no longer servants of sin, being imperfect, we are not free from blemishes of word, thought and deed; yet, God's grace *under the New Covenant* continues with us to cover our blemishes until perfected in the resurrection."

Watch Tower of August 15, 1901, page 260 :

"The Apostle assures us of this;—that the Law Covenant was a type, an illustration of a greater and more wonderful covenant, between God and his people in the future. He points out to us that as Moses was a type of Christ, the great Prophet, so the animal-blood he used in sealing that typical Law Covenant represented or typified the blood of Christ—the blood which seals, makes binding, ratifies, the New Covenant. Our Lord referred to the same thing in connection with his death, and the institution of the memorial supper, when he said, 'This is the blood of the New Covenant, shed for many for the remission of sins.'—Matt. 26:28.

"*We are sure that we are right in this application;* because the apostle, in Hebrews 9:19, 20, refers us back to the sealing of the Law Covenant, saying, 'When Moses had spoken every precept to all the people, according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, 'This is the blood of the covenant which God hath enjoined unto you.' The entire tenor of the apostle's

argument shows us that he understood and taught that the antitype of this was to be found in Christ, in his sacrifice for sins. Continuing the same argument, into the next chapter (Heb. 10:16), the apostle shows that THE WORK OF OUR LORD JESUS IN OFFERING UP HIMSELF, AS THE RANSOM PRICE FOR MANKIND, WAS SEALING THE NEW COVENANT, THE ANTITYPICAL COVENANT, which God had promised through Moses, and through all the prophets, saying, "This is the covenant that I will make with them AFTER THOSE DAYS, saith the Lord."

"The apostle evidently understood that the covenant which Moses, the prophet, instituted, typified the better covenant, which the greater prophet, Christ, would institute in due time. Proceeding to compare these two prophets, the typical Moses and the antitypical Christ, the Apostle says, 'He that despised Moses' Law died without mercy; . . . of how much severer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the (New) Covenant, wherewith he was sanctified an unholy thing and hath done despite unto the Spirit of grace?' (Heb. 10:28, 29.) The apostle's argument evidently is that if God puts so much dignity upon the typical prophet, Moses, that violation of his covenant would mean death, we might reasonably expect that a severer punishment would come to all those who shall be brought under the benefits of the New Covenant, and who shall then spurn them, not appreciating the fact that they were secured by the precious blood of Christ, the antitypical prophet."

ONE MEDIATOR BETWEEN GOD AND MAN.

A most familiar text, and a forceful one, is found in I Tim. 2:4-7:

"Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the MAN CHRIST JESUS:

Who gave himself a ransom FOR ALL, to be testified in due time.

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity."

By those who teach that Jesus Christ is not the mediator of the members of the Church, it is claimed that the word "men" in the verse, "There is one God and one mediator between God and men," does not include the members of the Church, but refers only the world. Let us note the context of this verse and see whether or not that is the thought intended to be conveyed by the Apostle. In the 4th verse the Apostle states that it is the Lord's will that all MEN should be saved, and should come unto the knowledge of the truth. Are the members of the Church included in these "all men"? All will admit that they are. Again in the sixth verse he states that Jesus gave himself a ransom for ALL. Do these "all" include all men, all members of the race? Undoubtedly they do. Do they then include the members of the Church? Assuredly they do. Well, if the Apostle is talking about all men, all the members of the race, including the members of the Church, in the 4th and 6th verses, is it at all likely that he suddenly gave the word "men" a different meaning in the verse between, and that without indicating in any way that he purposed such a change of meaning? It seems absurd to claim that the apostle should talk about saving all men, all the members of the race, in the 4th verse, then suddenly, without warning, refer only to those out-

side of the Church, in the 5th verse, and then again, without any warning, revert to "all men" in the 6th verse.

Notice, too, the language used. The apostle first states that God will have all men to be saved. This implies that they are not now saved, and are therefore out of harmony with God. He then says that there is one who is empowered to act as a go-between, a mediator between these "all men" (including the Church), and God, for the purpose of saving all men. He then says that that mediator, the man Jesus Christ, made that possible by giving himself a ransom for all men, including the members of the Church, and that the testimony to that effect was to be made known in its proper times. The reasoning is plain and clear, and there is no doubt that the Apostle includes the members of the Church in the "all men." Where is there any evidence to show that such was not the case? The mediation must have extended as far as the ransom, and the ransom extended to every member of the race of sinners, including the members of the Church.

The word "men" in the 5th verse is used without any restriction whatever, and must be understood to refer to all men, unless positive evidence can be found in the Scriptures to the contrary. We think such cannot be found, but that the entire evidence of the Scriptures proves that Jesus Christ is the mediator of the Church at the present time, and will be the mediator of the world of mankind in the Millennial Age.

IN DUE TIME.

It is also claimed that the "due time" mentioned in the 6th verse means the Millennial Age only, and that therefore Jesus Christ is not now acting as mediator. Let us notice the meaning of the Greek words which have been translated "in due time."

The Greek words are, "kairois idiois," and literally rendered would mean, "in its own seasons," the word "idiois" meaning "its own" or "his own," and not having

in it the thought of "due," as it has been translated. In I Tim. 6:15, the same words are translated "in his times."

The Emphatic Diaglott renders the passage in I Tim. 2:6, thus: "The testimony in its own Seasons."

Rotherham translates it thus: "The testimony in its own fit times."

The Corrected English New Testament gives it thus: "To be testified of in the proper seasons."

The Revised Version thus: "The testimony to be borne in its own times."

Samuel Davidson's translation of Tischendorf's last Greek edition: "The testimony in its own seasons."

The thought evidently is that the testimony was to be made known whenever proper so to do, in its own proper seasons, and the apostle tells us in the 7th verse that he was ordained a herald and an apostle for the very purpose of bearing the testimony to the Gentiles in his day. He was not referring to the Millennial Age, some two thousand years to come.

To say, as some have said, that Jesus Christ "will be" the mediator, but that he is not now the mediator, is to directly contradict the words of the Apostle, who tells us that he is not lying in regard to this matter. Let us take the Apostle's words in this matter, rather than those of anyone who finds it necessary to twist and change the meaning of the words to fit some unscriptural view.

Again, if it be proper to misquote and twist the verse to read, "There will be, or there is going to be, one Mediator," it is just as proper to make it read, "There will be, or there is going to be, one God." Such are the absurdities to which the views we are combatting lead.

DOES A MEDIATOR USE FORCE?

It has been stated at various times that force, compulsion, stripes, etc., will be used by Christ as the Mediator of the world, and that as we did not need such, therefore he is not our mediator. As a matter of fact, force, compulsion, etc., are entirely foreign and contrary to the work of a mediator. They have no part in mediation, which deals with the bringing together, willingly, of parties who are at variance. A mediator has no power to compel either party to accept him as mediator, or to accept anything he may do or demand as mediator. Jesus Christ the Mediator of the New Covenant will never compel anyone to accept his friendly offices, but he will perform the office of Mediator for those, and only those, who themselves desire to be reconciled to God.

A mediator is "one who acts as a *mutual* agent or *friend*." Standard Dictionary. "One who mediates (a mediator) must do so *by the request* or at least with the consent of the contending parties." From English Synonyms, Antonyms and Prepositions, by Jas. C. Fernald.

To be a mediator, as above shown, implies the consent of both parties. These adverse parties have no direct communication, but both consent to act or communicate through a third party, according to all authorities on the use of this word.

This use of the word is in harmony with Bible usage. Consider first the type, the Law Covenant, and its mediator. Did Moses, the mediator of the Law Covenant, use force, compulsion, stripes, etc., to make the Israelites accept the Law Covenant? No, not at all, for we read (Exod. 20:18-21), "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off." (They saw the ex-

ceeding glory of this manifestation of God's power and greatness, and they knew that direct communication with so mighty and glorious and just a being would mean death to them—"Our God is a consuming fire" to evil and imperfection—hence "they said unto Moses, Speak thou with us (that is, Be our mediator) and we will hear; but let not God speak with us, lest we die." Moses accepted and became their mediator. He stood between God and them with the consent of both and by their choosing.

Is it not so in the antitype? Do not we who have approached unto Mount Zion (Heb. 12:22), the antitype of Mount Sinai, recognize first of all our sinful, degraded condition, and the hopelessness of our situation? Do we not know that if we approach directly to God, the Father, it will mean total destruction? "He that heareth of the Father and learneth of Him (of his righteousness) cometh unto me (Jesus Christ)." (John 6:45.) When we as sinners (antitypes of the Jews coming to Mt. Sinai) hear of the Father and learn of him (learn of his perfect justice, etc.) as they did in the type at the mountain, we seek, as they did, and as Job says (Job. 9:32, 33) for a daysman, an umpire, a mediator, and we accept his offices by faith unto justification. This is true, as all honest hearted persons must concede who study it, of the Church in the Gospel Age, and it will be true of the world in the Millennial Age, as it is written, "Thy people shall be willing in the day of thy power." Psal. 110:3.

As a king he will rule the people and nations, and execute upon them judgments written, but in his office as Mediator he will act only at the request and with the consent of both parties—God and man. This is shown in the type, because it is admitted the nation of Israel at Mt. Sinai represented the *whole world* coming to God. It is also shown in the work of the Millennial Age, for the benefits of the blood of the New Covenant, the blood

of our dear Lord Jesus, will be applied for cancellation of sins only where it is wanted, and we are told in Isa. 65:20 that some even in that favored time will not consent to receive the blessings through the Mediator, through the blood, and they shall be destroyed. Before being destroyed they shall have experienced the reign of Jesus as King—he shall have “ruled them with a rod of iron,” and they shall have been made to know of the terms of salvation, they shall have knowledge whether they will or not, but as for Jesus as their Mediator, this office will not be forced upon them. They must desire and request it, and consent to it, or be destroyed as unworthy of LIFE.

THE BLOOD OF JESUS AND THE BLOOD OF THE NEW COVENANT.

Those who advocate the theory that the Church needs no mediator and is not under the New Covenant say that there is a difference between the blood of Jesus and the blood of the New Covenant.

They say that the blood of Jesus *alone* is not the blood of the New Covenant, but that *His* blood and the blood of the Church mixed together constitute the blood of the New Covenant.

They tell us that the blood of the New Covenant was not poured out for the Church's benefit, but that it is exclusively for the world, the Jewish and other nations; and that it only began to be poured out when our Lord died, and that it has been pouring out ever since by the death of the members of the Church; and that when the last member of the Church will have died, *then* the blood of the New Covenant will have been completely poured out. After this they tell us the Church will join the Lord in sealing the New Covenant. But is that what our Lord says?

Turning to Luke 22:20 we read (See also 1 Cor.

11:25, and Matt. 26:28): "This Cup is the New Covenant in *My* blood, that in *your behalf* being poured out." This and the other verses referred to show the utter falseness of the above mentioned theory. Our Lord tells us plainly that *his* blood *alone* (not his blood mixed with the blood of the Church) is the blood of the New Covenant. Notice he says, "*MY* blood" (not *My* blood and *your* blood mixed together, but *MY* blood alone). And he also tells us that *his* blood was poured out for *the Church's benefit*. He says, "In *your behalf* being poured out" (not in behalf of the world merely, but in *your behalf* as well).

But what is meant by the blood of the New Covenant being poured out in our behalf? It means that forgiveness of sins and all other New Covenant blessings come to us as a result of the pouring out of the blood of the New Covenant. Without the shedding of blood there could be no forgiveness of sins, and so our Lord's blood was shed in order that the New Covenant might be sealed and that, as a result, we might have our sins forgiven. And so, in Matt. 26:28, we read: "This is *MY* blood of the (New) Covenant that is poured out for many (for all, the church and the world) for *forgiveness of sins*." So we see that when we obtained forgiveness of sins, we received it under the New Covenant, which was sealed by the precious blood of Christ, for that is the only way to get it. We are sure that no other covenant provides for the forgiveness of sins.

Notwithstanding these plain statements of our Lord, we are told that, "The New Covenant is not yet in existence and that we have nothing to do with that New Covenant." If that be the case, if we have nothing to do with the New Covenant, then we have nothing to do with the blood of Jesus, because our Lord tells us plainly that *his* blood is the blood of the New Covenant, the blood which sealed and made operative the New Covenant. The fact that we have received the forgiveness

of sins proves that the New Covenant has been sealed and made operative and that we are under it. Christ must die and become the propitiation, the complete satisfaction, for our sins and the sins of the whole world, and seal the New Covenant with his precious blood before God could forgive our sins. Christ's death, the shedding of his blood, and the sealing of the New Covenant give God the power to forgive our sins and justify us. As we read in Romans 3:24-26:

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith, in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

We are *justified* (Rom. 5:9), *sanctified* (Heb. 10:10, 14, 29 and 13:12), *forgiven* (Eph. 1:7; Col. 1:14, *cleansed* (I John 1:7), *washed* (Rev. 1:5), and we *overcome* by (Rev. 12:10, 11), and *receive life* (John 6:53) from the blood of the New Covenant.

But some may say that the words, New Covenant, are not found in those verses. True, but we all know that they refer to the blood of Jesus, and the blood of Jesus (our Lord tells us) *is* the blood of the New Covenant. So that, if we are *justified, sanctified, forgiven, cleansed, washed*, and we *overcome* by, and *receive life* from, the blood of Jesus, and the blood of Jesus *is* the blood of the New Covenant, then we are *justified, sanctified, forgiven, cleansed, washed*, etc., by the blood of the New Covenant. You cannot make anything else out of it. If we keep in mind the fact that there is absolutely no difference between the blood of Jesus and the blood of the New Covenant, that they are one and the same blood and that the only blood there is, is the blood of the New Covenant, and that all the blessings that are said to be

derived from the blood of Christ are New Covenant blessings, we shall have no trouble in getting the Scriptural view of this matter.

We are told that when the disciples drank the cup handed them by our Lord, at the institution of the Memorial Supper, that that ceremony was intended to represent the disciples and other consecrated believers as sharing with Jesus the honor of being the propitiary sacrifice, but such is not the case. It merely represented how they shared among themselves the *benefits* of the "one offering." Our Lord explains this matter clearly in John 6:53. He says: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." So in order that we may *have life* in us we must eat of the flesh of the Son of man and drink his blood, which flesh and blood are referred to by our Lord in connection with the Lord's Supper, in Luke 22:19, 20: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament [covenant] in my blood, which is shed for you."

That the terms "eating his flesh" and "drinking his blood" are interchangeable with believing in him, is made clear from John 6:33, 40 and 47.

"If we believe the words of our blessed Master, that the blood of the New Covenant is '*MY* blood,' let us hold to that precious truth at all cost; and, let us not constitute ourselves candidates for the 'much sorer punishment' by wresting our Lord's words, and saying that the sacrifice is 'primarily His, and secondarily ours,' thus counting the blood of the Covenant, the '*one* offering,' a '*common* thing,' 'shared by several.'" —Bro. E. C. Henninges.

Seven blessings of the New Covenant which will come to the fleshly Israel in the next age are mentioned in

Hebrews 8, and by comparing Scripture with Scripture we can see that those blessings have come to the Church during the Gospel Age, which is further proof that the Church is under the New Covenant. In the 10th to 12th verses, it is said:

(1) "I will put my law in their minds." Has he put his laws in our minds? Yes.

(2) "And write them in their hearts." Has he written them in our hearts? Yes.

(3) "I will be to them a God." Is he our God? Yes.

(4) "They shall be to me a people." Are we his people? Yes.

(5) "All shall know me, from the least to the greatest." Do all the Church know him? Yes.

(6) "I will be merciful to their unrighteousness." Has he been merciful to our unrighteousness? Yes.

(7) "Their sins and their iniquities will I remember no more." Does he remember these against us? No. Have we received this blessing? Yes.

Thus it will be seen that all the blessings of the New Covenant come to the Church.

Let us remember that the *reconciling blood*, the *justifying blood*, the *sanctifying blood*, the *sin-forgiving blood*, the *cleansing and washing blood*, the *overcoming blood*, and the *life-giving blood*, is the New Covenant blood, the blood of Jesus, his *own individual blood*, "*MY blood*."

When asked what Covenant we are under, let us answer, "The Covenant to which the ("*MY*") blood belongs, the *New Covenant*."

HEBREWS 9:13-15.

In Heb. 9:13-15 is another strong argument showing the New Covenant has already been established and is now in operation. We read:

"For if the blood of bulls and of goats, and the

ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh,

How much more shall the blood of Christ (the anti-type of these bulls and goats and heifer), who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

And for this cause he is the mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the first testament (covenant) they which are called might receive the promise of eternal inheritance."

In other words, if even the blood of animals works cleansing, how much more the blood of Christ. If that effects the purity of the flesh, this effects the purity of the conscience. According to Numbers 19, those who by contact with a dead body had become defiled must be sprinkled with a mixture of water and the ashes of a spotless red heifer wholly consumed by fire, of which the ashes were preserved in a clean place without the camp. (Num. 19:9, 13, 20, 21.)

As in the type the sacrifices cleansed and sanctified to the purifying of the flesh, so the sacrifice of Jesus Christ, the antitype of all these, given once for all, is able to "purge your conscience from dead works to serve the living God." And on this account, just "for this cause," just for this reason, just because the sacrifice of Christ accomplished that which the Law sacrifices were unable to accomplish, He is the Mediator of the New Covenant.

The sacrifices under the Law Covenant could not make the comers thereunto perfect (Heb. 10:1); but *by one offering* he hath perfected forever them that are sanctified. They could not purge the conscience from sin (Heb. 10:14, 2), but the blood of Christ does. They could not take away sin ("for it is not possible that the blood of bulls and of goats should take away sin"), but

the blood of Christ does. And *for this reason* he is the Mediator of the New Covenant.

Christ became the mediator of the New Covenant in order that our consciences might be purged from dead works, in order that we might serve the living God in Spirit and Truth. This would have been impossible apart from Christ's blood and mediation.

Notice the apostle points out further that Christ by means of his death has completely met the demands of the Law Covenant against the Jewish people for the transgressions committed under the Law, and since He has done this and become the Mediator of the New Covenant, which has been sealed with his own precious blood, the call of the Gospel Age can be promulgated and the called may receive the promise of eternal inheritance.

Four things are here mentioned by the Apostle as impossible until after Christ died and became Mediator of the New Covenant:

(1) The purging of the Church's conscience from dead works to serve the living God.

(2) The redemption of the transgressions against the first covenant.

(3) The promulgation of the Gospel Age call.

(4) That those having been called might receive the promise of eternal inheritance.

HEBREWS 9:16-17.

Consideration of verses 16 and 17 of Hebrews 9 would properly come in here and we quote from the Diaglott:

"For where a covenant exists, the death of that which has ratified it is necessary to be produced; because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive."

Adam Clarke, LL.D., F.S.A., the noted Bible commentator, gives the following translation of these verses, with comment as quoted:

"Verse 16. 'For where a testament is.' A learned and judicious friend furnishes me with the following translation of this and the 17th verse:

"For, where there is a covenant, it is necessary that the death of the appointed *victim* should be exhibited, because a covenant is confirmed over dead *victims*; since it is not at all valid while the appointed *victim* is alive."

"He observes, 'There is no word signifying *testator*, or *men*, in the original. *Diathemenos* is not a substantive, but a participle, or participial adjective, derived from the same root as *diatheke*, and must have a substantive understood. I therefore render it *the disposed* or *appointed victim*, alluding to the manner of *disposing* or *setting apart* the pieces of the victim when they were going to ratify a covenant; and you know well the old custom of ratifying a covenant, to which the Apostle alludes.'

"Mr. Wakefield has translated the passage nearly in the same way:

"For, where a covenant *is*, there must be necessarily introduced the death of that which establisheth the covenant; because a covenant is confirmed over dead things; and is of no force at all whilst that which establisheth the covenant is alive.'

"This is undoubtedly the meaning of this passage; and we should endeavor to forget that *testament* and *testator* were ever introduced, as they totally change the apostle's meaning."

In his additional observations at the end of the 9th chapter of Hebrews, Dr. Adam Clarke makes the following quotation from Dr. Macknight:

"Verse 17. *A covenant is firm over dead sacrifices; epi nekrois.* *Nekrois* being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place, I think, is *thumasi*, sacrifices; for which reason I have

supplied it in the translation. Perhaps the word *zois*, *animals*, may be equally proper; especially as, in the following clause, *diathemenos* is in the gender of the animals appointed for the sacrifices. Our translators have supplied the *anthropois*, men, and translated *epi nekrois*, after men are dead, contrary to the propriety of the phrase.

It never hath force whilst the appointed liveth. 'Oti ze 'o diathemenos; supply moschos, or tragos, or tauros; whilst the calf, goat, or bull, appointed for the sacrifice of ratification, liveth. The apostle having, in verse 15, showed that Christ's death was necessary, as *'o Mesitas, the Mediator*, that is, the Procurer and Ratifier of the New Covenant, he in the 16th and 17th verses observes that since God's covenants with men were all ratified by sacrifices, to show that his intercourses with men are founded on the sacrifice of his Son, it was necessary that the New Covenant itself should be ratified by his Son's actually dying as a sacrifice."

The idea contained in the word "testament" is clearly not that of a "last will and testament," as the term is used today, whereby a "will" may not be executed until after the death of a person making it. Did Moses make a will at Mt. Sinai, the provisions of which could only be carried into effect by his death? Did Christ make a will when he instituted the last supper? Are we making a will now which cannot be carried out until after our death? We think not. We want to remember that God is the maker and testator of covenants and if the New Covenant does not go into effect until God dies, it will never do so, but the giving of it would be mere mockery.

The reference seems to be to the ancient custom of two parties making a covenant or agreement over the dead body or bodies of an animal sacrifice. Such was the method employed by God in connection with the covenant with Abraham. (Gen. 15, Gen. 17.) The Law

Covenant also was made over animal sacrifices. (Exod. 24:3-8.) The New Covenant is an agreement between God and men made over the slain body of Jesus Christ, his blood being sprinkled on both parties to the covenant. (Heb. 12:24; 10:22.) This is the blood which he, as the antitype of Moses the Mediator, sprinkled in heaven, and which is sprinkled now on us who believe, and who say, All the terms of this covenant will we keep.

The blood of Jesus has done for the New Covenant, sealing it, what the blood of the sacrifices offered by Moses at Sinai (Exod. 24) did for the old or Law Covenant.

THE LAW COVENANT AND THE NEW COVENANT CONSIDERED AS TYPE AND ANTITYPE.

Let us now consider another strong line of proof that the New Covenant is now in force, in operation, and that Jesus Christ is its Mediator; that all the members of the Church are under it; and that Jesus Christ is the Mediator of every member of the Church. This proof is to be found in the Law Covenant, the type of the New Covenant.

Types and shadows must agree with the plain statements of the Scriptures, and care must be taken that we do not find types where none were intended. But the great type, or series of types of the Law Covenant, being interpreted for us, can be safely followed, and from it we may come to appreciate more than ever the benefit of the New Covenant to us, and our need of a mediator, and that Jesus Christ is that mediator whom God pointed out in the Law Covenant by types as being the Mediator of the New Covenant.

On page 25 we have quoted from Zion's Watch Tower to show that the Law Covenant was a type of the New Covenant, and we have proven from this and from the

Scriptures that when the Law Covenant ended the New Covenant began. Note also the following:

Zion's Watch Tower, January 1, 1897, page 9, col. 2: "Besides have we not on a higher or spiritual plane all that Israel after the flesh ever had? They came under the covenant with God—the Law Covenant sealed with the blood of bulls and goats; we come into covenant relationship to God under **THE NEW COVENANT SEALED WITH THE PRECIOUS BLOOD OF CHRIST**. They had a mediator between God and them—Moses: **WE HAVE A BETTER 'MEDIATOR BETWEEN GOD AND MEN—THE MAN JESUS CHRIST, WHO GAVE HIMSELF A RANSOM FOR ALL.'** They had typical sacrifices for sins: we have the 'better sacrifices'—the real, efficacious sin-offering. They had a priesthood under a high priest, and holy places made with hands, with their vails, candlestick, table of shew bread and a golden altar and incense and a mercy seat: we have the realities therein typified."

Zion's Watch Tower, February 15, 1898, page 63, col. 1: "The Christian has come into relationship to God, not under the terms of the Law Covenant made with the Jew, but **UNDER THE TERMS OF THE NEW COVENANT, SEALED AND RATIFIED WITH THE PRECIOUS BLOOD OF CHRIST.**"

"Ours, the New Covenant, is very much higher than the Law Covenant, just as its Mediator, Christ, is much higher than was the mediator of the Law Covenant, Moses."

Same page, col. 2: "Nevertheless . . . the Ten Commandments to Israel and their Covenant and their mediator, foreshadowed this higher law of Love and **OUR NEW COVENANT AND OUR GREAT MEDIATOR.**" . . . "THE LAW OF THE NEW COVENANT, LOVE, COMMANDS ALL WHO ARE IN CHRIST JESUS TO REST IN

FULL FAITH IN THE GREAT WORK FINISHED FOR US, BY OUR MEDIATOR, AT CALVARY."

The whole article from which this last quotation is taken is well worth reading, as it shows that the Editor clearly appreciated at that time that he was under the New Covenant and that Jesus Christ was his mediator.

The following Scriptures also prove that the Law Covenant was the type of the New Covenant:

"For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1.

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see, saith he, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8:5.

"Which are a shadow of things to come; but the body (the reality, the substance) is of Christ." Col. 2:17.

Let us now carefully examine the details of these two covenants, as type and antitype:

WHERE GIVEN.

The Law Covenant was given at Mt. Sinai.

The New Covenant was given at Mt. Zion, "the heavenly Jerusalem." See Hebrews 12:18-25.

HOW TYPIFIED.

Law Covenant was typified by Hagar, which is Mt. Sinai.

New Covenant was typified by Sarah, "the Jerusalem which is above," to which we have approached. Gal.

4:22-27. The allegory set forth in these verses will be treated fully later.

THE MEDIATORS.

The Law Covenant was given at the hands of a mediator, Moses.

"Wherefore then serveth the Law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator." Gal. 3:19.

"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

The Lord talketh with you face to face in the mount out of the midst of the fire.

I stood between the Lord and you at that time, to show you the word of the Lord (I was your mediator): for ye were afraid by reason of the fire, and went not up into the mount." Deut. 5:1-5.

See also John 7:19; Heb. 10:28; Num. 11:2; Psa. 106:23; John 1:17; Exod. 19:7-25; 20:18-21; 24:2.

The New Covenant was given at the hands of a mediator, Jesus.

"But now hath he obtained a more excellent ministry, by how much also he *is* the mediator of a better covenant, which *was established* upon better promises." Heb. 8:6.

"And for this cause he is the mediator of the New Testament (literally, New Covenant)." Heb. 9:15.

"Ye are come . . . to Jesus the mediator of the

New Covenant, and to the blood of sprinkling," etc. Heb. 12:24.

"Who will have all men to be saved and to come unto the knowledge of the truth. For there is one God, and one mediator between God and Men, *the man* Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:4-6.

Moses, the mediator of the Law Covenant, was a type of Jesus Christ, the mediator of the New Covenant.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts 3:22.

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ as a son over his own house; whose house are WE, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:5, 6.

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more (for they could not endure that which was commanded, and if so much as a beast touched the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear and quake): but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem . . . and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. 12:18-25.

THE SEALING.

The Law Covenant was ratified, sealed, or made effective, by Moses, the Mediator, with the blood of animals:

"And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel which offered *burnt* offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Exod. 24:4-8.

The New Covenant was ratified, sealed, or made effective, by Jesus Christ, the Mediator, with his own blood:

"This cup is the New Covenant in *my* blood, that on your behalf being poured out." Luke 22:20 (Diaglott).

"For every commandment in the Law having been spoken by Moses to all the people, taking the blood of bullocks and goats, with water, and scarlet wool and hyssop, he sprinkled both the book itself, and all the people, saying, This is the Blood of the Covenant which God had enjoined on you. And he in like manner sprinkled with the blood the tabernacle also, and all the utensils of the public service. And, according to the Law, almost all things are purified by blood, and without an effusion (or shedding) of blood no forgiveness takes place. It was necessary then indeed for the copies of the things in the heavens to be cleansed by these, but the heavenly things themselves

with better sacrifices than these. For the anointed one did not enter holy places made with hands, the antitypes of the true ones, but into Heaven itself, to appear in the presence of God on our behalf." Heb. 9:19-24. (Diaglott.)

WITH WHOM MADE.

The Law Covenant was made with all the Israelites (Deut. 5:1-3), with those who afterwards became priests as well as with the remainder of the people, who were a type of all the members of the human race, and the children of these Israelites succeeded to all the obligations, responsibilities and blessings of the covenant. See Deut. 6:1, 2, 7; 4:9; Psa. 78:5-7:

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life: but teach them thy sons, and thy son's sons.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

That the generation to come might know them, even

the children which should be born; who should arise and declare them to their children:

That they might set their hope in God, and not forget the works of God, but keep his commandments."

The New Covenant, the antitype, was made with all the "Israelites indeed" at the first advent of our Lord Jesus, when he poured out his blood of the New Covenant on our behalf. Into this covenant all the "Israelites indeed" are "grafted," and counted as children.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power [margin, the right or privilege] to become the sons of God, even to them that believe on his name," that is, to those who accept the terms of the New Covenant in His Blood. John 1:11, 12.

"For the Law [Covenant] was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

"Israel hath not obtained that which he seeketh for; but the election [the Israelites indeed] hath obtained it, and the rest were blinded [by unbelief].

Some of the branches were broken off, and thou, being a wild olive tree, wert grafted in among them.

And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

For this is my covenant unto them, when I shall take away their sins." Rom. 11:7, 17, 23, 24, 26, 27.

THE PRIESTHOODS.

The Law Covenant had a priesthood, consisting of Aaron the high priest, and the under priests.

"And thou shalt put them [the garments] upon Aaron thy brother, and his sons with him; and thou shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." Exod. 28:41.

The New Covenant has a priesthood consisting of Jesus Christ the High Priest, and the under priests.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

Ye are a chosen generation, a royal priesthood. I Pet. 2:9. See also Heb. 4:14, 15; 5:1-10; 6:20; 7:21-28; 8:1-13.

SELECTION OF PRIESTHOODS.

The typical, or Levitical, priesthood, was selected by God, through the Mediator, Moses.

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons." Exod. 28:1.

The antitypical, the "royal" priesthood, is being selected by God, through the Mediator, Jesus Christ.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16.

"I press toward the mark for the prize of the *high calling of God* in Christ Jesus." Phil. 3:14. See also I Cor. 1:27, 28; Eph. 1:4; Jas. 2:5; I Pet. 2:9; Rev. 17:14; I Pet. 1:2.

THE FIRSTBORN.

Moses was the Mediator of the firstborn of the Jews as well as of the remainder of them.

Jesus is the Mediator of the "church of the firstborn" as well as of the remainder of the world.

WHEN WERE THE COVENANTS SEALED?

The Law Covenant was sealed before the Levitical Priesthood [type of the "royal priesthood"] was established. Compare Exod. 24 and 28.

See also Exod. 19:1; 24:1-8; 40:17; Lev. 8; 9:1.

The New Covenant was sealed before the "Royal priesthood" was established. Hebrews 9.

The Levitical priesthood was not established until the anointing of its members at the time of their consecration, which was a year after the sealing of the Law Covenant.

"And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water." (Notice it is the Mediator, Moses, who is doing this.)

"And thou [Moses, the Mediator] shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

And thou shalt bring his sons, and clothe them with coats:

And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations.

Thus did Moses: according to all that the Lord commanded him, so did he." Lev. 8:30 and Exod. 40:12-16.

Comparing Exod. 19:1 and the succeeding chapters with Exod. 40:17, it is clear that about ten months elapsed

between the sealing of the Law Covenant and the setting up of the tabernacle, and, as we will show later, about one year and four months elapsed between the sealing of the Law Covenant and the atonement-day sacrifices of Leviticus 16.

The antitypical priesthood was not established until the day of Pentecost, at which time the Holy Spirit was poured out on the Apostles, the first members of the royal priesthood, under the High Priest, Jesus Christ.

See Acts 2:1-4; Heb. 7th chapter and onward. Note also the following:

"Ye are a chosen generation, a royal priesthood, an holy nation." 1 Pet. 2:9.

"You have an anointing from the holy one; you all know it." 1 John 2:20. (Diaglott.)

"Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus [the Mediator] and by the Spirit of our God," with which we have been anointed. 1 Cor. 6:11.

The anointing of the Apostles on the day of Pentecost was fifty days after the sealing of the New Covenant by our Lord Jesus Christ with his own blood. Luke 22:20.

MEDIATOR OF THE PRIESTS.

Moses was the Mediator of the Levitical priests as well as of the remainder of the Israelites; indeed, at the time he acted as their mediator, they had not been constituted the Levitical priesthood. See Exodus, chapters 24 and 28. There are no Scriptures anywhere which even hint that Moses was not their mediator. Let our readers ask for Scriptural proof from those who assert that Moses was not the mediator of the priests and Levites.

Jesus Christ, the antitype of Moses, is therefore the Mediator of the royal priesthood, the antitype of the Levitical priesthood, as well as of the remainder of the

world; indeed, at the time he acted as their Mediator they had not been constituted a priesthood.

"And for this cause he is the Mediator of the New Covenant, . . . that they which are called [or invited] might receive the promise of eternal inheritance," that is, might be associated with the Lord Jesus as the "royal priesthood." Heb. 9:15.

"And hast made us unto our God Kings and Priests." Rev. 5:10.

The Levitical priests were therefore under the Law Covenant.

The Royal priests are therefore under the New Covenant.

The members of the Levitical priesthood had *nothing* to do with sealing the Law Covenant. The sealing was done by Moses, the Mediator, alone, with the blood of sacrifices, before the Levitical priesthood was established. Exod. 24:3-8.

The members of the Royal priesthood have *nothing* to do with sealing the New Covenant. The sealing was done by the Man Christ Jesus, with *his own* blood, before the Royal priesthood was established. Heb. 9:19-24; 12:24, 25; 1 Pet. 1:2; 1 Tim. 2:5-6.

As the priests, Levites, and all the children of Israel had Moses as their Mediator, and were all under and blessed by the Law Covenant,

So the antitypical priests and Levites are under, and all the world of mankind who accept are in due time to be under and be blessed by, the New Covenant.

As God did not have two covenants for the Jewish people—one for the priests and Levites and another for the remainder of the people—but, on the contrary, all were under the same Law Covenant,

So God has not two covenants of blessing for the antitypical people—he has not one covenant for the Royal priests and Levites and another for the world. All are or will be under the same New Covenant.

REJECTION OF THE MEDIATOR.

No one could accept the blood by which the Law Covenant was sealed, and at the same time reject Moses as his mediator.

No one can accept the blood by which the New Covenant was sealed (the blood of Jesus Christ), and reject Jesus Christ as his Mediator.

Or, to state it a little differently, He who rejected Moses as his mediator could have no claim to the benefits to be derived from the blood of the Law Covenant. The willingness of anyone to reject Moses as his Mediator and thereby to lose the blessings which came through the blood of the Law Covenant, would show that such a person did not esteem the blood of any value, but rather as a common thing.

So, he who rejects Jesus Christ as his mediator, can have no claim to the benefits to be derived from the blood of the New Covenant. Anyone willing to reject Jesus Christ as his mediator, and to thereby lose the blessings which come only through the blood of the New Covenant, shows by such action that he esteems the blood of little or no value, but rather a common thing.

"Anyone having violated a law of Moses dies without mercy, by two or three witnesses. How much worse punishment do you think will he deserve, having trampled on the Son of God, and esteemed as a common thing the blood of the Covenant by which he was sanctified, and insulted the Spirit of Favor?" Heb. 10:28-29, Diaglott.

There are many ways in which the "blood of the Covenant" may be esteemed a common thing. One way, and a way most likely, would be to place inferior blood on an equality with it, on the principle indicated by Jehovah when he said, "Thou shalt have no other gods before me." No other gods were worthy of comparison,

no other was of the same class or entitled to be associated with him. So in the matter of the blood of the New Covenant. No other blood is worthy or in any way entitled to association with the precious blood of Jesus.

We can think of no better emphasis on this point than is given it by the Editor of Zion's Watch Tower, August 15, 1901, page 260, col. 2:

"The Apostle evidently understood that the covenant which Moses, the prophet, instituted, typified the better covenant, which the great Prophet, Christ, would institute in due time. Proceeding to compare these two prophets, the typical Moses and the antitypical Christ, the Apostle says, 'He that despised Moses' law died without mercy . . . of how much severer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the (New) Covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?' (Heb. 10: 28, 29.) The Apostle's argument evidently is that if God puts so much dignity upon the typical Prophet, Moses, that violation of his covenant would mean death, we might reasonably expect that a severer punishment would come to all those who shall be brought under the benefits of the New Covenant, and who shall then spurn them, not appreciating the fact that they were secured by the precious blood of Christ, the antitypical Prophet.

Continuing the same thought, viz., a comparison of the two mediators, and the two covenants, the Apostle draws to our attention the fact that Israel could not endure the terrible manifestations of divine power and justice at Mount Sinai, although they were only typical; and that as the typical Israelites needed and desired to be dealt with representatively instead of directly, through a mediator and not personally—to be in the hands of the mediator, and not in the hands

of God—so, says the Apostle, in respect to the New Covenant, and in respect to those who have apprehended that it was sealed with the blood of Christ, and that *it is in operation now*, and that *we have the benefits of it conferred upon us*. IF WE SHOULD REPUDIATE THIS NEW COVENANT IT WOULD MEAN THAT WE WOULD THEREBY REPUDIATE CHRIST, AS OUR MEDIATOR, AND WOULD FALL INTO THE HANDS OF THE LIVING GOD, TO BE DEALT WITH DIRECTLY BY HIM, AND THAT WITHOUT MERCY. The Apostle clinches his argument, by saying, 'It is a fearful thing to fall into the hands of the living God.' Heb. 10:31.

It would be a fearful thing to fall into the hands of the living God, not because God is unjust, but because he is just; and because we are imperfect, and therefore could not hope to meet the requirements of the law of absolute justice. Divine justice would be to us as a consuming fire, destroying us, because we could not comply with its requirements. It is for this reason that God has appointed for us a covenant of mercy, of which Jesus is the great Prophet, and Mediator. GOD HAVING APPOINTED THIS ONE CHANNEL OF MERCY, IT IS FOR US TO ACCEPT IT AS HE PROFFERS IT, OR, REJECTING IT, TO FALL INTO THE HANDS OF JUSTICE, AND TO MEET OUR DESERTS, UTTER DESTRUCTION."

One of the principal meanings of the Greek word *koinos*, translated "unholy" in Heb. 10:29, is "common to several," or "shared by a number."

On this point we take pleasure in quoting from "The New Covenant Advocate," edited by Bro. Henningses, of Melbourne, Australia:

"Question—Is there any difference between the blood that justifies and the blood that sanctifies?—Heb. 10:29.

"Answer—There is no difference whatever. It is the one blood that makes the comers thereunto perfect, viz., the blood of Jesus. The word sanctified is from *hagiazō*, meaning 'to make holy.' It is used three times in Heb. 10:10, 14, 29, and always with the one meaning."

"By the which will we are sanctified through the offering of the body of Jesus Christ once."

"For by one offering he hath perfected forever them that are sanctified."

"The blood of the Covenant, wherewith he was sanctified."

"In the first two of these quotations, emphasis is laid most strongly on the fact that it is one offering which sanctifies the believers. It is the offering of the body of Jesus Christ *once*. It is *one* offering. (Rom. 5:12, 18, 19.) Through our Lord Jesus Christ we have peace with God, and through him also we have 'access into this grace wherein we stand, and rejoice in hope of the glory of God.' Rom. 5:1, 2.

"The same point is emphasized in verse 29, in a manner that proves the divine inspiration of the Book of Hebrews, for it points to a condition that exists today, but so far as we know did not exist in the Apostle's day. Bearing in mind that the word *Koinos*, translated 'unholy' in v. 29, means common, in the sense of *something shared by a number*, we read the latter part of v. 29, 'hath counted the blood of the covenant, wherewith he was sanctified, a thing shared by a number.' Do we not *share with each other the benefits* of the blood of the New Covenant, and was not this indicated when the disciples all drank of the cup at the Memorial Supper, of which cup our Lord did *not* drink? Most decidedly, yes; but this is not the sort of sharing condemned by the inspired writer. Some have expressed it thus:

'When our Lord said, "This is the [The Saviour

said 'My'—Ed.] blood of the New Covenant," we should understand that primarily the cup is His, and secondarily it is ours, who are His Body, sharing it and drinking it *with* Him. . . . It was, therefore, primarily, our Lord's blood or death which was necessary to the sealing of the New Covenant, but by Divine arrangement the blood or death of His Church is also made necessary. Hence the New Covenant cannot be sealed, finished, made operative until all the "members of the Body" shall have died.'

"'Primarily the cup is his, secondarily it is ours.' This is the 'sharing' condemned in the strong language of Heb. 10:29-31. How can that teaching be justified in view of these words of inspiration—'hath counted the Blood of the Covenant, wherewith he was sanctified, a thing shared by a number?' We do not know any consideration on which we would wish to occupy their position. Oh, that we had ten thousand trumpet tongues to warn those who are accepting this latest of the last day delusions! *It is a test!* Who will be on the side of the Lord? He *alone* offered the sacrifice which sanctifies us, perfects those who are sanctified, and makes the covenant valid for us by His sanctifying blood. By the grace of God, let us take our stand with Him!

"The prophetic character of the few words of the Apostle in v. 29 is further shown in the use of the words, 'blood of the covenant wherewith he was sanctified.' The new error admits that Jesus' blood was necessary to supply the merit for those who are supposed to 'share' in the sacrifice to ratify the New Covenant. It says:

'It is, therefore, quite proper [Why should anyone say that the Saviour's words are "quite proper?"—Ed.] that our Lord's death or blood should be mentioned as the blood of the New Covenant, even though it be not applied until all the members of His Body

shall have been sacrificed by Him. Then He will apply all the sacrifice, all the death merit, as His own.'

"The attentive reader will have observed that the Scripture says that some who acknowledge having received merit from Christ's sacrifice will go so far as to presume to claim to have a share in the sealing of the Covenant. The 'sharing' is condemned by Him, and the grievous error is by all means to be avoided."

Anyone who rejected Moses as his mediator, under the Law Covenant, would have been rejected by the Lord.

Anyone who rejects Jesus Christ as his mediator will be rejected by the Lord.

No Jew could come into covenant relationship with God, save through Moses as his mediator.

No person of the world (and such were the members of the church at one time) can come into covenant relationship with God save through Jesus Christ, the Mediator "between God and men."

Zion's Watch Tower, December 1, 1903, page 439, col. 2:

"And we have seen that ALL OF THOSE ACCEPTABLE TO GOD IN CHRIST WERE OBLIGED TO COME UNTO HIM UNDER THE NEW COVENANT. . . . HENCE, ANY WILFUL SIN WOULD MEAN THAT THEY HAD REPUDIATED THE NEW COVENANT AND WERE NO LONGER RECOGNIZED AS BEGOTTEN OF THE TRUTH, BUT UNDER THE INFLUENCE OF SIN, AND HENCE BEGOTTEN OF THE DEVIL—HIS CHILDREN."

THE ATONEMENT-DAY SACRIFICES.

The atonement-day sacrifices of the bullock and the goat had nothing to do with sealing the Law Covenant,

not being offered until more than a year after the Law Covenant had been sealed and made effective.

The antitypical sin-offering has nothing to do with sealing the New Covenant. This point is treated at length in succeeding pages.

The Law Covenant sacrifices were for the COVERING of sins.

The New Covenant sacrifice of the man Christ Jesus COVERS the sins of those who are under the New Covenant.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are COVERED." Rom. 4:6, 7.

In order better to understand and appreciate this point, let us notice the meaning of the word "atonement" and also the relationship existing between Jehovah and those for whom the yearly sin-offerings were made.

The American Encyclopedic Dictionary defines the word as follows:

"The word atonement means to make at one; that is, to reconcile those who before were in feeling two; to create sympathy between those who before had antipathy to each other; to make peace where before there was strife or war."

In harmony with this definition we quote from Millennial Dawn, Vol. 5, page 21, as follows:

"However the word atonement may be viewed, it must be conceded that its use at all, as between God and man, implies a difficulty, a difference, an opposition, existing between the Creator and the creature—otherwise they would be at one, and there would be no need of a work of atonement, from either standpoint."

Having the definition of the word atonement and the above quotation in harmony therewith before our minds,

let us next ascertain the relationship existing between God and the Levitical Priests at the time and before the bullock was offered on their behalf. Was there a difficulty, a difference, an opposition, between God and them? If so we can readily see how the sin-offering might be used to reconcile them and God, to make at-one-ment between them.

If there was no opposition between them, we cannot see how the sin-offering could have been used for that purpose; rather, it must have been meant to bring about some other end, or to accomplish something else. What, then, was the relationship existing between Jehovah and the Levitical priests at the time and before the bullock was offered on their behalf? An examination of the Scriptures on this point shows that they were on friendly terms with God, that there was no opposition between God and them. We must conclude, therefore, that the sin-offering could not have been used for the purpose of making them at one.

Going back to Exod. 24:3-8, we find that not only the priests, the Levites, and the first-born, but all the Jews who came out of Egypt, had been brought under the Law Covenant by Moses the mediator. It was the sealing of the Law Covenant with the blood of *burnt-offerings* and of *peace-offerings*, after the people had said, "All that Jehovah hath spoken will we do and be obedient," that made Jehovah and them at one. After the sealing of the Law Covenant, or the at-one-ment, came the selection of Aaron and his sons for the priestly office. (Exod. 28:1.) After this came their anointing and consecration. (Exod. 30:30.) Now notice that it was after these priests had been made at-one with Jehovah by Moses their mediator, and had been selected to be priests and had been anointed and consecrated for the office of priests, by Moses their mediator, that the bullock was offered as a sin-offering on their behalf. We can therefore plainly see that the sin-offering was not intended to make these

consecrated priests at one with God, for they had already been made at one by Moses their mediator, before they were selected to be priests and before they were anointed and consecrated for the priest's office.

What, then, did the sin-offering accomplish for those consecrated priests? We answer that it furnished a COVER for them. The Hebrew word "Kapher," which is translated *atonement* in the Old Testament, means to cover, to cleanse, to purify. We may better understand this point if we compare type with antitype. In doing so, let us make a few quotations from *Tabernacle Shadows*:

Page 19. "'The court' represented the condition of Justification, entered through faith in Christ, 'the gate.' Into this 'Court' only Levites (typical of justified believers) were allowed to come."

Page 22. "By faith in Christ's ransom-sacrifice, represented in the Brazen Altar, we enter the 'Gate' to the 'Court'—the veil of unbelief and sin is passed."

Page 19. "The 'Holy' represented the condition of all those who (as Levites—justified believers) have consecrated their human nature to death, that they might become partakers of the divine nature (2 Pet. 1:4), having been begotten of the Spirit."

Pages 20, 21. "The 'Holy' represented the present condition of those begotten of God through the word of truth. (Jas. 1:18.) These, as heavenly minded 'new creatures,' though still 'in the flesh,' have their real (inner) life and walk with God within the first veil of consecration."

Page 22. "Thus all the saints, all the consecrated, are in a 'heavenly' or 'holy' condition now—'seated (at rest and communion) with Christ in (the first of these) heavenly places.'"

These quotations show that the consecrated Levitical priests did not represent people of the world under condemnation and death, such as needed at-one-ment, but that they represented a class who have already been

atoned for. They represented a class the members of which have been justified by faith in Christ's ransom-sacrifice; who have consecrated their human nature to death, who have been begotten of the Spirit, who are heavenly minded new creatures, whose real inner life and walk are with God; whose condition is holy, who are seated with Christ in "heavenly places," an "holy priesthood." (I Pet. 2:5.) It is this class which the consecrated Levitical priests typified. Now if we know from plain statements of Scripture what Jesus Christ our sin-offering does for his holy priesthood, this consecrated class, we will know what the sin-offering of Leviticus 16 did for the Levitical priests, because the latter typified the former. Now what does Christ our sin-offering do for us after we have reached the condition mentioned above? Does he bring us into harmony with God, does he make us at one with God after we have become "new creatures," members of the body of Christ? Evidently not. We were fully at one with God by faith in Christ as soon as we were justified and before we became new creatures. (Rom. 5:1.) Now if Christ does not make us at one with God after we have become "new creatures," members of the "holy priesthood," what does he do for us? We answer that he furnishes us with a *cover*, with his robe of righteousness, which covers our imperfections, our short-comings, weaknesses, etc. He cleanses and washes us, He imputes righteousness to us. As we read, "blessed are they whose iniquities are forgiven and whose sins are COVERED. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." (Rom. 4:6, 7.) "But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7.) "How much more shall the blood of Christ, who through the eternal Spirit offered himself to God, purge [cleanse]

your conscience from dead works to serve the living God." (Hed. 9:14.)

We see, then, that after we became members of the "holy priesthood" we are still imperfect in word, thought and deed, but that Christ our sin-offering has provided for us a cover. He places a covering over us to protect us from the condemnation which comes upon all wrongdoing and imperfection. Without this covering the divine sentence of death must pass upon us again, but with this cover we are accepted in the beloved, and God treats us as if we were absolutely perfect. We can see from what has been said that the sin-offerings of Leviticus 16 simply furnished a COVERING for the priests and for others, and that that is just what the Hebrew word "Kaphar" means, although improperly translated "atonement." Those consecrated Levitical priests did not need at-one-ment any more than we need at-one-ment after we have become consecrated priests; but they did need a cover, as we need a cover; and their sin-offering provided them with such a cover, even as Jesus Christ our sin-offering provides us with a cover.

In view of the foregoing we can clearly see that Jesus Christ was our ransom before he became our sin-offering. He was our ransom before we were justified, while we were yet enemies, sinners, ungodly, under condemnation and death. (Rom. 5:8-10.) But he did not become our sin-offering until after we became priests—until after we were justified by faith in his ransom sacrifice and had become members of the holy priesthood class. The ransom was given for the whole race while under condemnation and death; the sin-offering is only for God's chosen people.

Keeping this in mind we can also plainly see that the sin-offering had nothing to do with satisfying the demands of justice against the race of mankind. God does not satisfy the demands of justice for us after we have become members of the "holy priesthood," new creatures

in Christ Jesus. The ransom for all satisfied the demands of justice for all while we were all under the condemnation. The sin-offering furnishes a cover, a cleansing for us after we have become God's chosen people. The ransom was for us while we were enemies. The sin-offerings furnished a covering and cleansing for the priests and the people after (not before) they had come into covenant relationship with God by Moses their mediator, so the antitypical atonement-day sin-offerings furnish a covering and cleansing for the antitypical priests and the world of mankind after they have been brought into covenant relationship with God by Christ Jesus their mediator.

The theory that the Church has any share in the work which satisfies divine justice against the world, is entirely unscriptural. "He [alone] is the propitiation for our sins, and not for ours only but also for *the sins of the whole world.*" (I John 2:2.) "Behold the lamb of God which *taketh away the sins of the world.*" (John 1:29.) "He gave *himself* a ransom for all." (I Tim. 2:6.) "God was in Christ reconciling the world to himself." (2 Cor. 5:19.) "God so loved the *world,*" *etc.* "He [alone] tasted death for every man." (Heb. 2:9.)

The following article, by Bro. Douglas Macmillan, of London, England, is quoted from "Good News of the Coming Age," an excellent monthly paper published at 15 Ranelagh Road, Belgravia, London, S. W., England. [40 cents per year.] It is taken from the issue of April, 1909:

"Sometimes it is plainly asserted that the new covenant [under which the world is to be blessed] 'cannot be sealed, finished, made operative, until all the "members of the Body" shall have died, when the Great High Priest's "better sacrifice" shall be finished.' This is certainly intended to teach that the church is 'participating in the shedding of the blood of the Everlasting Covenant,' although it is carefully stated again

that the Scriptures which show Jesus to be a 'ransom for all,' are not contradicted. The explanation offered is that a ransom is distinct from a sin-offering, and that therefore it is possible for the church to be, by divine arrangement, a sin-offering for the world. The 16th chapter of Leviticus, where a bullock is sacrificed for the priest, and a goat for the people, is triumphantly claimed as a support for this view—which, as we understand it, amounts to the suggestion that Christ died for the church, and the church must die for the world.

Another view, which does not go quite so far, claims that all the merit of redemption-power was in the sacrifice of Jesus, but that when He entered the heavenly tabernacle with His own blood He only 'presented part of the price to Justice,' giving the balance to the church so that they might be said 'to pay to Justice part of the price of the world's deliverance.'

There is one little word, several times repeated in the book of Hebrews and elsewhere, which completely shatters these carefully and ingeniously constructed doctrines of human reasoning. The Greek word *apax* (or *ephapax*) means 'once,' used in an emphatic sense, and is properly rendered 'once only,' or '*once for all*.' Five times in the epistle to the Hebrews are these terms used in connection with the priestly work of Jesus—plainly identifying *Him alone* as the High Priest of God's calling: one who has not daily necessity (like the high priests of old) first to offer sacrifices for their own sins, then for those of the people; for **THIS HE DID ONCE FOR ALL**, having offered himself. (Heb. 7:27.) He came to do the will of God, by which will we are sanctified through the offering of the body of Jesus Christ **ONCE FOR ALL**, He having offered **ONE ENDURING SACRIFICE** for sins. (Heb. 10:10, 12.) [See Diaglott.] Time after time is the offering of Jesus deliberately contrasted with those of the Aaronic priests, not only because the blood of Jesus fulfils

everything foreshadowed by the blood of bulls AND of goats, but also because the ancient offerings needed frequent repetition, whilst His was *ONCE FOR ALL*. He was manifested at an end of the ages *ONCE FOR ALL* for a REMOVAL of sins by the sacrifice of HIMSELF. And, like the first goat whose lot it was to be offered for the sins of the people, so also Christ was offered *ONCE FOR ALL* for the many—in order that He might do the work of the second goat—to BEAR AWAY SIN! Thus, the sin-offering being complete, like the second goat He will appear a second time, *apart from a sin-offering*, to those who are expecting Him, in order to salvation. (Heb. 9:26, 28.)

It seems incomprehensible that a careful reading of this Epistle should leave any intelligent reader in doubt as to the Apostle's doctrine. *Supposing* it was his desire to prove that all atonement, all sin-offering, all vicarious sacrifice, was absolutely finished at Calvary, what stronger language could be employed than to say some half-dozen times that an end was made of this work 'upon one occasion only' (ephapax), or 'once for all?'

But the writer of the Epistle to the Hebrews makes it equally clear that the 'presentation of the blood to Justice' also, like the sacrifice itself, was emphatically 'once for all.' 'Christ, having become a High Priest of the future good things . . . entered, *ONCE FOR ALL* into the holy place, having obtained eternal redemption.' [Notice that the words 'for us' do not appear in the original Greek.] Then on what authority is it claimed that the price is paid in two distinct installments—and by others than Christ Jesus? [As claimed in the Watch Tower of January 15, 1909, col. 1, thus, 'With the second presentation of the blood of the atonement in the Most Holy at the end of this age the New Covenant with Israel will be sealed.'] Surely not on the authority of the word of *Truth*.

And not until the High Priest of our confession comes out with the garments of beauty to bless the people, will He leave that holy place within the veil, whither He has entered for us, and for all mankind **ONCE FOR ALL.** (Heb. 9:11, 12, 24-28.)

Having therefore, beloved, confidence respecting the entrance of the holies, by the blood of Jesus, and having a Great Priest over the house of God, let us approach with a true heart, in full conviction of faith, and let us *hold fast*, no matter what the cost may be, the faith that was delivered to the saints *once for all.*"

The Watch Tower continually refers to the sin-offerings of Leviticus 16 as having to do with the sealing of the Law Covenant, and also as being a type of the sacrifices of Jesus (the antitypical bullock) and of the members of the church, his body (claimed to be the antitypical Lord's goat), which we are told will seal the New Covenant. We are also informed in the Watch Tower that as the Law Covenant was sealed with the blood of the sin-offerings (the bullock and the Lord's goat), so the New Covenant will be sealed with the blood of the "Great Christ," head and body. And as the blood of the members of the body of Christ will not be completely shed until the close of the Gospel Age, therefore the New Covenant cannot be sealed until then.

We quote from the Watch Tower, October 15, 1908, page 313, col. 2:

"That New Covenant will not be sealed until all the blood of the Great Mediator has been shed. Then Head and body, bridegroom and bride, we shall be presented before the Father and the blood of the Great Christ, as shown in the type of Leviticus, will then avail for the cancellation of the world's sin, even as the blood of Jesus now avails for our sins."

Watch Tower, January 15, 1909, page 29, col. 1:

"As already shown, the New Covenant will not be

sealed, ratified, until the sacrifice of The Christ shall have been finished. And the finishing of these sacrifices closes the work of this great day of sacrifice and atonement. With the *second presentation* of the blood of atonement in the Most Holy at the end of this age the New Covenant with Israel will be sealed."

A careful study of Leviticus, and especially the 16th chapter, will show that the sin-offerings had absolutely nothing to do with sealing the Law Covenant; that neither the first nor the second presentation of the blood of the sacrifices in the Most Holy sealed the Law Covenant.

When we study the Scriptures we find:

(1) The Law Covenant was sealed by Moses, not by Aaron. (Exod. 24:3-8.)

(2) The Law Covenant was sealed with the blood of burnt-offerings and of peace offerings, and not by the blood of sin-offerings. (Exod. 24:5.)

(3) The blood which sealed the Law Covenant was not taken into the Most Holy. (Exod. 24:3-8.)

(4) The sacrifices which sealed the Law Covenant were not burned outside the camp, as were the atonement day sin-offerings. (Exod. 24:3-8; compare Lev. 16th chapter.)

(5) The blood which sealed the Law Covenant was sprinkled all at once, not at different times, as was the blood of the sin-offerings which was taken into the Most Holy. (Exod. 24:3-8.)

(6) The blood that sealed the Law Covenant was sprinkled on the people; the blood of the atonement-day sacrifices was not. (Exod. 24:8; Heb. 9:19; Lev. 16.)

(7) The blood of several bulls and several goats was used in sealing the Law Covenant, whereas the blood of only *one* bull and *one* goat was taken into the "Most Holy" on the day of atonement. (Exod. 24:5; Heb. 9:19; Lev. 16.)

(8) The Law Covenant was sealed before the selection of the Levitical Priests, whereas the sin-offering was

not made until after their consecration. (Exod. 24:5-8. Compare Exod. 28:1 ; 30:30 and Lev. chapters 8 and 16.)

(9) The Law Covenant was not sealed on the day of atonement, but was sealed several months before.

We thus see from the great type of the Law that Jesus Christ is the Mediator of the members of His Church, and that they are under the New Covenant, of which he was the mediator, and that the Church has nothing to do with sealing the New Covenant.

That a considerable length of time elapsed between the sealing of the Law Covenant and the sacrifices of the sin-offerings, is evident; for it was in the *third* month of the *first* year of the exodus that the children of Israel came to Mt. Sinai, and that Moses went up and received his instructions from the Lord, and shortly afterwards sealed the Law Covenant. (Exod. 19:1, 10-16; 24:1-18.) But the Tabernacle was not set up until "the *first* month of the *second* year, on the *first* day of the month" (Exod. 40:17), and the first sin-offerings were offered on the eighth day. (Lev. 9:1-24.) These offerings were not, however, the regular atone-ment day sin-offerings, which were commanded to be offered on the *tenth* day of the *seventh* month, as set forth in Lev. 16:29-31, but were probably dedicatory offerings. It will be noticed that the blood of these sin-offerings of Lev. 9th chapter was not taken into the Tabernacle at all.

It is therefore evident that as the Law Covenant was sealed in the *third* month of the *first* year and the first regular atonement day sin-offering was made on the *tenth* day of the *seventh* month of the *second* year, a period of about one year and four months (perhaps exactly 490 days, or a period of $7 \times 7 \times 10$ or 7×70 days, these numbers being used in the Scriptures in a figurative sense quite often) elapsed between these two events. These facts entirely disprove the statements, quite often made, that the blood of the sin-offerings sealed the Law Covenant, and that therefore the blood of the antitypical sin-

offerings will seal the New Covenant. (See our quotation from Zion's Watch Tower, on page 84.)

THE ALLEGORY OF GALATIANS, FOURTH CHAPTER.

In the Fourth chapter of Galatians the Apostle Paul calls to our attention the Covenants and explains the relationship of the Abrahamic Covenant or Promise to the Law and the New Covenants, using the figure of a husband with two wives to illustrate his teaching.

In this chapter he would have us understand the Abrahamic Covenant or Promise is represented by Abraham, and the Law and the New Covenants are represented by two women, the two wives of Abraham, by whom his children were born. In this allegory the nature of the covenants is clearly indicated, Abraham, a male, indicating the nature of the Oath-bound Promise is of one kind, while Hagar and Sarah, females, indicate the Law and New Covenants are of another nature, but themselves of the same nature. It has heretofore been shown that the Abrahamic Covenant was an "unconditional, oath-bound promise," and that no individuals are under it, but that it binds God only. The Law and New Covenants are different from the Abrahamic Covenant, being agreements or contracts, with conditions attached.

In this fourth chapter of Galatians we are told "these things are an allegory." Which things are the allegory? The birth of children by these two mothers.

The co-operation of Hagar was required to produce Ishmael,—the Israel according to the flesh. Hagar, we are told (Gal. 4:24-25) represents the Law Covenant. In Acts 3:24, 25, 26, we are informed of the Israel in the flesh that they "were the children of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." We know the Jews were children of the Law Covenant

and in this third chapter of Acts we are told they were children of the covenant made with Abraham, and they themselves were wont to say, "We have Abraham to our father," etc. In Romans 4:16 we are plainly told that Abraham had two seeds, one which is by Law and another which is of Faith (as it is written, "I have made thee a father of nations.") It is thus clear that the Jews according to the flesh are children of the Law Covenant, their mother, and also children of Abraham, according to the flesh. Abraham—the Abrahamic Covenant or Promise—is their father, and Hagar—the Law Covenant—is their mother. We thus see both the Law and the Abrahamic Covenant in existence at the same time, the Law Covenant being in the position of mother and the Abrahamic Covenant in the position of father to the Israelites according to the flesh. The children were "servants" because of the position of the mother, and we are told the Law Covenant was weak through the flesh, and that it "gendereth to bondage."

The Apostle then says that Abraham had a son by the free woman, by promise. The expression "by promise," in this verse, does not refer to the Abrahamic Covenant or Promise, but refers to the promise that Isaac should be born. See Gen. 15:4; 17:15, 16; Rom. 9:9:

"And, behold, the word of the Lord came unto him, saying, This shalt not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; . . . yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her."

"For this is the word of promise, At this time will I come, and Sarah shall have a son."

The Apostle, we believe, is here calling attention to

Sarah as representing the New Covenant, the better covenant (Heb. 7:19-22), which makes perfect those under its provisions of grace. The child of Sarah was free, and so are the children of the New Covenant. We are not under Law, not under the Law Covenant, but under grace, under the New Covenant. The Abrahamic Covenant or Promise could not of itself bear children or bless us, but united with the New Covenant or arrangement (for the word covenant means arrangement) children are produced, blessings flow to the Seed, and later to "all kindreds of the earth."

Just as the promise of Isaac's birth could not fulfil itself, but the co-operation of Sarah was required to bring Isaac into existence, so the promise of a "seed" could not fulfil itself, but required the New Covenant, typified by Sarah, to bring into existence the promised blessing.

Attention is here called to the original promise in Gen. 22:15-18. Not only all nations are to be blessed through this covenant or promise, but the seed itself is to be blessed. Some claim the Abrahamic Covenant is confined to the Gospel Age, and the New Covenant is confined to the Millennial Age. If this were true the promise would have to be cut in half, for all nations are certainly not being blessed during the Gospel Age. Two ages are required to fulfil or complete the Abrahamic Covenant. Where then would the New Covenant come in? We answer from the words of the Apostle in Gal. 4 that the New Covenant is coupled with the Abrahamic Covenant and they together extend over two ages, the Gospel and Millennial.

This is brought out in verse 27 of Gal. 4, which says:

"Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which had an husband."

In the Jewish age the Law Covenant, represented by Hagar, was married to the husband, Abraham, who rep-

resented the Abrahamic Covenant or promise. In the Gospel and Millennial Ages the New Covenant, represented in Sarah, is to be married to the husband and produce the seed and later all nations.

In the type Hagar had one child—Ishmael—and Sarah had one child—Isaac. If we say, as some do, that Sarah represents the Abrahamic Covenant, which is to exist during the Gospel Age only and during this time produces one child—the seed of promise—while the New Covenant is to exist during the Millennial Age and bear many nations, wherein is it true that the "barren hath many more children than she which hath the husband?"

Accepting the truth that Sarah represents the New Covenant, all is plain, for is it not written (Gen. 17:15-16, quoted above) that Sarah is the mother of the Seed, and also the mother of "many nations?" When is Sarah the mother of the Seed? During the Gospel Age. When is Sarah the mother of nations? During the Millennial Age. The Law Covenant had one child only—the Jewish nation—during the Jewish Age. Therefore this interpretation complies with the type. Sarah is the representative of the New Covenant and bears the Seed during the Gospel Age and the "nations" during the Millennial Age, and so the Apostle says in verse 26 of Gal. 4, "Jerusalem which is above [Sarah—the New Covenant] is free, which is the mother of us all," or as the Diaglott puts it, "Jerusalem which is above is free, which is our mother." In this picture Sarah is represented as the mother of the Seed and also as the mother of many nations. Abraham is the father of the Seed, and also the father of many nations, as it is written (Gen. 17:4, 5), "Thou shalt be the father of many nations," and (Romans 4:17), "I have made thee a father of many nations." Is Abraham the father of many nations now? No. He was the father of the Jewish nation, children according to the flesh, children of bondage. He is the father of the Seed, a free child during the Gospel Age, but he is not

yet the father of nations. He will be the father of nations during the Millennial Age. From this it is clear, as the Scriptures also make plain, that the Abrahamic Covenant or Promise is in existence through the Gospel Age and through the Millennial Age, in conjunction with the New Covenant. These two ages are required to fulfil and complete these covenants. During the Gospel Age the New Covenant fulfils the first part of the Abrahamic Covenant by producing the Seed, while in the Millennial Age it fulfils the second part in blessing all the families of the earth.

From the above we think it clear that the Abrahamic Covenant cannot be confined to the Gospel Age and the New Covenant cannot be confined to the Millennial age, as is attempted to be done by some.

We now call attention to a very important matter in respect to types. We are frequently told in the Watch Tower that the third wife of Abraham, Keturah, typified a third covenant, the New Covenant. We would ask, By what authority is she declared to be a type? Where is the Scripture that teaches that she is a type of anything or anybody? Keturah is not so much as mentioned by the Apostle. In Gal. 4:22-27 he lays the allegory before us, mentioning Hagar and Sarah, but omitting any reference to Keturah. Why is this? In the 24th verse the Apostle speaks of TWO covenants, seemingly taking for granted there are but two, as we have heretofore shown is the case, the Abrahamic Covenant being of a different nature and not really a covenant in the same sense as the Law and New arrangements are covenants. Is it not strange that in the discussion of the covenants as represented in types, he fails to mention Keturah in this allegory, if she represented the New Covenant? Sarah is said to be the "mother of us all." Keturah is not even referred to by him. Where could she have been better introduced than here, as he discusses the types of

the covenants? Must it not be that he regarded Sarah as the type of the New Covenant? Have we any right at all to add to the allegory in order to support a theory? The Apostle spoke to us by inspiration of Jehovah, and it seems that nothing but direct inspiration would authorize such an important addition to the Apostle's thought and explanation. We think the indications are clear that the type ceased in Sarah and Hagar.

FURTHER PROOF THAT KETURAH WAS NOT A TYPE.

In Gen. 25:1-7 we read:

"Then again Abraham took a wife and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. . . . All these were the children of Keturah. And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these are the days of the years of Abraham's life, which he lived, an hundred threescore and fifteen years."

It is often stated that Abraham married Keturah after the death of Sarah, this view no doubt being taken because the verses quoted above follow the chapter describing Sarah's death. (Chapter 23.) If such a view were true, Abraham would have been at least 137 years old when he married Keturah, provided the marriage took place immediately after the death of Sarah. In Gen. 23:1 Sarah's age is stated to be 127 years. In Gen. 17:17 Abraham speaks of himself as being ten years older than his wife. Therefore when Sarah died at the age of 127, Abraham was 137 years old.

If this was the time that Abraham took Keturah to wife, then we have the remarkable history of the birth

of six successive sons of Abraham, after he had attained 137 years of age—without a single word of comment by the historian as to the astounding nature of the occurrence, or any attempt to explain the matter, even from the standpoint of miraculous, divine, assistance. On the other hand, with Abraham only 100 years old, we have a full and circumstantial account of the birth of Isaac, and that event being carefully credited to the interposition of divine providence. At that time Abraham is recorded as having expressed the greatest incredulity respecting the possibility of a son being born to him. See Gen. 17:17. We also have Paul's comment upon the circumstance, in Romans 4:19 (note Diaglott rendering), and Heb. 11:12. These references clearly prove the miraculous character of Isaac's birth. But when we come to Keturah's progeny we are asked to believe that the six sons came into being at much later periods, without the assistance of anything miraculous whatever. We cannot consider that the situation justifies any such illogical view.

From I Chron. 1:32 it is evident that Keturah was simply a concubine, and her children were amongst those already living at Sarah's death, who were remembered with presents and sent away to support themselves, as stated in Gen. 25:6-7.

This view is upheld by McClintock and Strong, in their Encyclopedia of Biblical and Theological Literature:

"As Abraham was 100 years old when Isaac was born, who was given to him by the special bounty of Providence when he was as good as dead [Heb. 11:12, who even as to these things had become lifeless—Diaglott]; As he was 140 years old when Sarah died; and as he himself died at the age of 175 years, it has seemed improbable that these six sons should have been born to Abraham by one woman after he was 140 years old and that he should have seen them all grown up to adult age, and have sent them forth to form independent settlements in that last and feeble

period of life. It has therefore been suggested that as Keturah is called Abraham's concubine in Chronicles, and as she and Hagar are probably indicated as his concubines in Gen. 25:6, Keturah had been taken by Abraham as his *secondary wife* or *concubine wife* before the death of Sarah, although the historian relates the affair after that event, that his leading narrative might not be interrupted."

The fact that the record of Keturah's relationship to Abraham follows the account of Sarah's death proves nothing. To insist that it did would involve some absurdities in interpreting other parts of the same chapter (Gen. 25), where Abraham's death is recorded prior to the account of the birth of Esau and Jacob. As a matter of fact, Abraham lived fifteen years after the twins were born, as is easily shown by comparison of Gen. 17:17; 21:5; 25:7, 26.

The wording in Gen. 25:1 (Authorized Version), "*Then again Abraham took a wife.*" is not an accurate rendering of the original Hebrew. These first two words are supposed to translate "yoseph vayikkah," but do not do so. The true rendering is, "And Abraham *addeth* and *taketh* a wife." Prof. Geo. Bush says: "There is nothing in the original properly answering to the word *then*, or to mark succession." He translates the verse, "And Abraham had taken in addition (another) wife."

Jamieson, Fawcett and Brown, in their Bible Commentary, say: "Abraham took a wife, or rather, had taken—for Keturah is called Abraham's concubine or secondary wife, in I Chron. 1:32. And as, from her bearing six sons to him, it is impossible that he married after Sarah's death; and also, as he sent them all out to seek their own independence during his lifetime, it is clear that his marriage is related out of its chronological order, merely to form a proper winding up of the patriarch's history."

And finally the very fact that Keturah is called Abra-

ham's concubine is evidence that he took her while Sarah yet lived; otherwise she would not have been spoken of as his concubine, but only as his wife.

It seems therefore clear that Keturah was not a third wife, in point of time, and that she could not by any propriety be set forth as a type of the New Covenant, upon this ground, as well as upon the others already presented.

THE PASSOVER TYPE.

One of the most alluring and most attractive sections of Scripture is that which presents to us the features of the divine plan in the form of pictures, types and shadows. It has attracted the attention of every thoughtful Bible student, and is a field in which some have lost themselves by reason of its intricacy, and have failed to make real progress because they placed more weight upon the types and shadows than upon the realities.

We are given full authority to look upon certain passages of Scripture as having typical significance, because of the statements of the Apostles to that effect, and wherever we note an inspired reference to any person, event or circumstance as of a typical character we are safe in treating it thus. Errors have been largely the result of trying to make types out of Scriptures not plainly shown to have been so intended. A prominent illustration of this is in respect to Keturah, the concubine or third wife of Abraham, who has been frequently referred to as a type of the New Covenant, without the slightest authority therefor by any inspired Scripture statement, as already shown. It is this error which has led to the unscriptural presentation that the New Covenant belongs exclusively to the Millennial Age, and not to the Gospel Age.

While authorized types are to be recognized, and highly appreciated as throwing valuable light upon details of the divine purpose which they foreshadowed, it cannot

be too strongly urged that types must *never* be used as the *basis upon which to build doctrines*. Only plain, clearly expressed Scriptures can be used to form the basis of any doctrine, and if there are no such plain, non-figurative Scriptures to support a given view, the logical conclusion must be that the view is unscriptural. Interpretation of types must conform to clearly expressed truths in other parts of God's Word, and if we find the latter contradicting an assumed interpretation of a type we are bound to revise the view held respecting the type so that it will conform with the plain statement of the Bible.

Having these points clearly before us, let us briefly examine a type which has some bearing upon our discussion of the Covenants, viz., the Passover, and the subsequent deliverance from Egyptian bondage.

The institution of the Passover is recorded in Exod. 12. It signified the passing over of the children of Israel by the Angel of the Lord, on the night in which every first-born of Egypt was slain, "from the first-born of Pharaoh unto the first-born of the captive, . . . and all the first-born of the cattle." The means provided to preserve the first-born of Israel was the blood of an unblemished lamb sprinkled upon the door posts and lintels of the houses. As a result of this passing over of the first-born of Israel the whole of that people escaped from the bondage of Egypt.

Being led out of the land of captivity by Moses, they were pursued by Pharaoh and his host, but escaped their hands by the opening of a passage through the Red Sea, in which the Egyptians were overthrown and destroyed. In praise to God for this miraculous deliverance Moses and Israel sung the Psalm recorded in Exodus 15.

The authority to consider this narrative a type is clear. Peter refers to our Lord as "a lamb without blemish" (I Pet. 1:19), and Paul declares, "Christ our Passover is sacrificed for us" (I Cor. 5:7). The typical significance,

however, has occasioned considerable dispute. Some have emphasized the text last quoted as a proof that the sacrifice of Jesus was only offered by him on behalf of "us," the church, his body. If this were true, it would mean that no sacrifice has ever been or ever will be offered for the world of mankind, because the type of the Passover shows no other sacrifice than that of the lamb to correspond to a separate offering for the world. This view is also contradictory to the plain declarations of the New Testament: "Behold the Lamb of God which taketh away the sin of the world." (John 1:29). "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (I John 2:2.) "Jesus Christ . . . by the grace of God, should taste death for every man." (Heb. 2:9.) In harmony with our proposition in a previous paragraph, therefore, we are obliged to interpret the type in line with these plain statements, and to say that the Passover Lamb represented a sacrifice on behalf or for the benefit of the whole nation of Israel, typical of the whole world. But how did the whole nation secure such a benefit, since only the first-born were in danger that night? Because through the passing over of the first-born the entire nation and not merely the first-born were released from slavery and permitted to leave Egypt. The deliverance of the nation as a whole therefore was accomplished by the Passover, but the type represents a special class as being in special danger and therefore specially marked as objects of divine favor.

This is beautifully fulfilled in the antitype. Jesus Christ as the Lamb of God has been provided to take away the sin of the world, and we who now rejoice in the favor of cleansing from sin and acceptance with God realize that this condition came through acceptance of that sacrifice made for the world, of which world we were a part. In this position of favor we are the antitypical first-born (Heb. 12:23), because we are the first class to be recon-

ciled to God through the death of his son. As a result of our relationship to the matter, we are in special danger of the Second Death, unless we abide "under the blood" of sprinkling, which protects us from the avenging angel.

The same blood which availed to thus protect us, the first-born class, provided a means of escape from the bondage of sin and death for the whole world, and the experiences of all Israel in their deliverance from Egypt afford a complete picture of the world's experiences. The Red Sea, which at first presented an apparent insurmountable obstacle to escape from Pharaoh, suggests the tomb, the condition of death, which seems to constitute an impassable hinderance to any deliverance from Pharaoh's antitype, Satan, "him that hath the power of death." (Heb. 2:14.) But as divine providence made a way through the sea, and at the same time, and with the same element, overthrew Pharaoh and his host, so the Lord will make a way through death for all mankind, and bring them to complete deliverance beyond the tomb, as declared by Jesus himself. (John 5:28, 29, Revised Version: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.")

The thought is also forcibly expressed by the Lord in Hosea 13:14: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

At the same time the pursuer, Satan, and his evil hosts of wicked spirits and the unrighteous institutions of this present evil world, shall go down to utter destruction.

The passing of the Red Sea is not merely a picture of the awakening of the world from the tomb; it is a type of the complete deliverance of the world from the thralldom of sin and death during the Millennial Age. So long as

sin remains in the world as an inherited imperfection of character, Adamic death will remain. The destruction of Adamic death will require the entire Millennium to accomplish, and hence the sea, as a type of the tomb, fittingly represents the condition the world will be in until the Millennial Age has finished its work. In harmony with this, note Paul's words in I. Cor. 15:25-28:

"For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

At the end of the Millennium all the obedient will have been delivered from sin and death, and the disobedient will have perished with Satan in everlasting destruction. Then the song of deliverance which Moses and the children of Israel sang will have its antitypical fulfilment and the whole of God's family will unite in everlasting praise to God for His wonderful work, so gloriously accomplished.

Viewed from this standpoint, the Passover and the deliverance from Egypt is a complete type by itself, and is not to be confused with Israel's subsequent experiences, in connection with the institution of the Law Covenant. The latter is another distinct-type by itself and illustrates from another standpoint the work which Jesus accomplished as the Mediator of the New Covenant, sealed with his own precious blood.

A FEW WORDS RESPECTING THE SACRIFICES OF THE LAW COVENANT.

Lack of space prevents us from stating in full our views as to the typical significance of the various animals used in connection with the atonement-day sacrifices.

Briefly stated, however, we understand the Scriptures to teach the following:

The bullock represented Jesus Christ. We think all will agree on this, and we will therefore not dwell on this point.

The red heifer, mentioned in Numbers 19, was a type of Jesus Christ, for it is pointed out in Heb. 9:13-14 that Jesus accomplishes for us that cleansing which was typically accomplished by the red heifer.

The scape goat was another picture of our Lord Jesus Christ. As stated in Lev. 16:20-22, all the iniquities and transgressions of the children of Israel were confessed over the head of the scape goat, and put upon it, and the goat was sent off in the wilderness to carry away these sins. "And the goat shall bear upon him all their iniquities unto a land not inhabited." Jesus Christ accomplished the same work for all those typified by the children of Israel, that is, all the world. In Isa. 53:6 we read: "Jehovah hath laid on Him the iniquity of us all." In John 1:29 we read: "Behold the lamb of God, which beareth away [margin] the sin of the world." In I Peter 2:24 we read: "Who His own self bare our sins in His own body to the tree" (margin).

Some claim that the scape goat represents the "great Company." If such were the case, then the Great Company would carry away the sins, not only of the world, but also of the Little Flock, for be it noticed that the scape goat bore away the sins of the entire nation of Israel, type of the entire world, including the Church. But we know that Jesus Christ alone "bare our sins in his own body to the tree" and not the Great Company, and therefore we know that other view is false, unscriptural.

The Lord's goat is also a type of our Lord Jesus Christ, for the Lord's Goat was offered to make atonement for the nation of Israel, type of the world, and we know that Jesus Christ is "the propitiation of our sins, and not for ours only, but also for the sins of the whole

world." (John 2:2. "He gave HIMSELF A RANSOM FOR ALL." "This he did once for all, when he offered up himself," (Heb. 7:27.) Heb. 10:14: "He offered one sacrifice for sins for ever."

Notice also that the Lord's goat was offered for the people, and read the following:

Heb. 13:11, 12. "Wherefore, Jesus also, that He might sanctify THE PEOPLE, with HIS OWN BLOOD, suffered without the gate."

These and many other scriptures clearly teach that Jesus Christ alone is typified by the Lord's goat and by the other sacrifices of the day of atonement, representing different aspects of the one sacrifice offered on Calvary.

This matter is well explained in "The New Covenant Advocate and Kingdom Herald," April issue. This journal is an excellent one, edited by Bro. E. C. Henniges. Address The Covenant Publishing Company, 8 Fink's Buildings, Elizabeth Street, Melbourne, Australia. Price per year 75c. This journal contains many excellent articles on the covenants, and upon other scripture subjects and is well worth subscribing for, as is also "Good News of the Coming Age," 15 Ranelagh Road, Belgravia, London, S. W. Price, one shilling and sixpence, or 40c per year.

MILLENNIAL DAWN TEACHINGS.

The views set forth in this tract to the effect that Jesus is the mediator of the members of the Church and that they are under and are being blessed by the New Covenant, were maintained and taught in the Watch Tower, and in all the volumes of Millennial Dawn for at least twenty years, from the time Volume I was published in 1886 until 1907, in which year the Editor and Author of the Tower and Dawns changed his views and now teaches that the members of the church never needed a mediator

and that they are not, and never were, under the New Covenant.

When holding to the older views (those set forth in this tract) he at various times stated that those who, after having accepted Jesus as their mediator, denied him as such and repudiated the New Covenant, would fall into the hands of the Living God and meet their just deserts, utter destruction, the second death. (See pages 41, 72, 75.) He, however, has now done the very thing which he at that time so strongly condemned; and yet, in a recent Tower, he implies that those who hold to the old views on these subjects are not right at heart, that they have gone into outer darkness; and he uses the language of Heb. 6:4-5 respecting them. He implies also that they are "chaff" and do not appreciate the light. He does not, indeed, pretend to show how they have fallen away, or how they have crucified to themselves the Son of God afresh, but he merely seems to assume that because they do not agree with him that therefore they are perverse, on the road to utter destruction, etc. And yet they are merely holding to that which he taught for truth for many years! In his former writings he condemned the position which he now takes, and by his present position he admits that he was teaching what was untruth for over twenty years!

Strange to relate, he insists that his views have not changed on these subjects! Our reply is, Read the extracts from the Dawns given below, and from the Watch Tower, given on other pages, and compare them with the present teachings set forth in the Watch Tower. It will be seen that he has completely reversed his position. He indeed tells us now that he formerly was using wrong terms when expressing right thoughts, but a careful reading of the various Tower and Dawn articles shows that he understood and expressed very clearly the thoughts which he held at that time. He showed plainly that we are under the New Covenant and that Jesus Christ is

our Mediator, and he used the right terms to express his thoughts.

The Editor of the Watch Tower and Author of the Dawns is urging very persistently the sale of the Dawns, containing many passages which claim that Jesus is our Mediator and that we *are* under the New Covenant, and yet he does not believe such to be the truth. In other words, he is now spreading that which he holds to be error, and is saying of those who accept the teachings of the Dawns on these points that they are going into outer darkness, that they are "chaff" and are not right at heart! In other words, he is teaching, through the Dawns and Studies in the Scriptures what he holds to be untrue, and then condemns as unworthy those who believe him! What inconsistency!

Following are a few extracts from the various volumes of the Dawns and Studies in the Scriptures, teaching that Jesus is our Mediator and that we are under the New Covenant. We could give many more such passages both in the Dawns and in the Watch Tower:

"Call it what we please, the facts are the SAME; viz., ALL were sentenced to death because of Adam's disobedience, and ALL will enjoy (IN THIS LIFE OR THE NEXT) a full opportunity to gain everlasting life under the favorable terms of the NEW COVENANT." Vol. 1, page 130, bottom; then read to middle of page 131.

"Our Lord having bought Adam and his race with his OWN life, can now legally, justly, give a new offer of life to them ALL; and this offer to all is called the NEW COVENANT, SEALED, RATIFIED OR MADE OPERATIVE by HIS death." Vol. 1, page 141, bottom.

"Their covenant, sealed with the blood of bulls and goats, was typical of the NEW COVENANT, sealed with the precious blood of Christ, under which the reconciling of the world shall be effected in the next

age, as WELL AS THE RECONCILING OF THE CHURCH IN THE PRESENT TIME." Vol. 2, page 178.

"Such seem to lose sight of their personal unworthiness, as well as the Lord's unblemished perfection; and INSTEAD OF REALIZING THAT AT BEST they are 'unprofitable servants,' they seem to see in THEIR OWN LITTLE SELF-DENIALS, for the truth's sake, something wonderful—the EQUIVALENT OF WHAT OUR LORD JESUS DID—and feel that they as much as he are INDISPENSABLE to the execution of the great plan of the ages which the Scriptures reveal. Such are guilty of NOT HOLDING THE HEAD and his great work of redemption, in proper respect. These stand condemned of 'counting the blood of the (New) Covenant wherewith THEY were sanctified' (and accepted) a common or ordinary thing," etc. Vol. 3, pages 200-201. "Common" sometimes has the significance of "that which is shared by many." Does it HERE?

"And SOME claim that they need NO MEDIATOR or ransom," etc. Vol. 3, page 202, top of page.

"The gospel favor consisted in the offer of the Kingdom (exclusively) to BELIEVERS IN CHRIST—the 'HIGH CALLING' of all reconciled to God UNDER THE NEW COVENANT, who might avail themselves of the OPPORTUNITIES THUS GRANTED," etc. Vol. 3, page 217, top.

"As the first tables of the Law that were broken represented the failure of the Law Covenant by reason of 'the weakness of the flesh,' so the second tables represented the NEW COVENANT of which Christ is Mediator, and which will not fail. This NEW COVENANT WHILE OPERATIVE TOWARD ALL 'CALLED' to be of the ELECT CHURCH throughout the GOSPEL AGE, will not be promul-

gated to the *world* until the 'body of Christ' is complete." Vol. 4, page 631, middle.

"It also assures us of the UNCHANGEABLENESS of divine law. This assurance that God's love and justice operate in fullest harmony, gives us confidence that the SAME PRINCIPLES will continue to rule the universe FOREVER, satisfies us that the wrath, the curse, will be lifted from ALL who COME INTO HARMONY WITH GOD THROUGH JESUS [not the anointed Christ] the MEDIATOR, and that ALL who DO NOT avail themselves of THIS grace will be swallowed up of the SECOND DEATH." Vol. 5, page 439, below middle of page.

"The divine arrangement for sinners knows NO MERCY except in and through Christ and his work of atonement and restitution, as OUR MEDIATOR," etc. Read next Paragraph. Vol. 5, page 471-472.

"No wonder that the Apostle warns us along this line, that we should be careful how we reject the provisions of divine grace: he assures us that to fall out of the PROTECTING CARE OF THE MEDIATOR WHOM GOD HATH APPOINTED, JESUS, [Note: not the "Anointed Christ"] would be to fall nowhere else than into the hands of the father," etc. Vol. 6, page 168, middle of page.

CONCLUSION.

Summing up briefly some of the main points of the foregoing, we believe the Scriptures to teach plainly and clearly the following:

(1) The members of the Church are not under the Abrahamic Covenant.

(2) The New Covenant has been in operation throughout the Gospel Age, and will be in operation throughout the Millennial Age.

(3) The members of the Church are under the New Covenant, and Jesus Christ is their Mediator.

(4) Jesus Christ alone is the ransom, the sin-offering, and the Mediator of the New Covenant. The Church has no share in the work of redemption, mediation, propitiation, or in the satisfaction of justice, nor are they any part of any sin-offering.

(5) The blood of the New Covenant is the blood of Jesus alone. The blood of the members of the Church is of no value as pertains to the sealing of any covenant, or to the forgiveness of sins.

(6) The atonement-day sacrifices of the Law Covenant were all types of the one sacrifice of Jesus Christ on Calvary, for the sins of the whole world. The atonement-day sacrifices of the Law Covenant do not in any sense typify any sacrifice made by the Church. The atonement-day sacrifices were for the covering of the sins of a people already in covenant relationship with God.

(7) The sufferings of the members of the Church, "with Christ," during the Gospel Age, are not for the satisfaction of Justice or the atonement of sin, but are for the development of the members of the church and to prepare them for their future work as kings and priests in the Millennial Age. Just as Christ was made "perfect through suffering," so they are to be made perfect in the same way.

(8) In the allegory of Galatians 4, Hagar typified the Law Covenant, and Sarah the New Covenant. Keturah does not enter into the allegory, and is not in any sense a type.

(9) Those who reject Jesus as their mediator can not please the Lord, but, as pointed out in the Watch Tower and the Dawns, are in danger of utter destruction, the second death.

In conclusion we would urge our readers to consider these matters from the standpoint of the Scriptures alone,

without regard to former views or the adverse criticism of others, who perhaps have not given the subject a fair or extended consideration.

Let us hold fast to the Word of the Lord that it was not the members of the church, but Jesus Christ, that died for "the sins of the whole world"; that it was not the blood of the church but the blood of Jesus that was "shed for many for the remission of sins"; that not the members of the church but Jesus Christ "gave himself a ransom for all"; that not the members of the church but Jesus Christ alone "offered up himself, once for all" for the sins of the people; and that in the Book of Revelation we read of only one "Lamb slain from the foundation of the world," the "lamb of God that taketh away the sins of the world," Jesus Christ, and that the one hundred and forty-four thousand mentioned in Rev. 7:4 are separate and distinct from the Lamb, and that it was the blood of the Lamb alone that made white the robes of the great multitude of Rev. 7:9, and that "cleanseth from all sin."

Let us then give all the praise, honor and glory to our Redeemer and Mediator, Jesus Christ, and remember that, at the best, we are, in the words of the Lord, "unprofitable servants," and therefore let us not take unto ourselves any honor or merit that is not clearly and distinctly given to us by the Lord. Let us not in any way even seem to detract from the sacrifice of our Saviour, by suggesting that any additional sacrifices of any kind were necessary, or were to be given for the redemption of the world. Let us rather, with all humility, ever realize our own nothingness, and that all we have or hope to be rests entirely with Jesus, who alone is Saviour, Mediator, Redeemer, Sin-offering, Master and Lord!

Extra copies of this tract may be obtained from the following, at 15c. per copy, postage prepaid:

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